THE

Baptist Magazine.

JULY, 1820.

We are not apprehensive that our Readers will think any apology necessary for our filling this number of our Magazine with Accounts of Anniversary Meetings, the interest of them being closely connected with their early appearance. Our Correspondents who have favoured us with Communications will, we trust, on this account, pardon their postponement.

THE PROTESTANT SOCIETY,

FOR THE

PROTECTION OF RELIGIOUS LIBERTY.

THIS meeting, held May 13, 1820, at the London Coffee House, surpassed all the former in numbers and respectability. Lord HOLLAND, amidst loud acclamations, took the chair.

John Wilks, Esq. rose amidst the long and cordial greetings of the whole assembly. He first alluded to cases in which individuals and congregations improperly requested the interference of the Society. If a meeting-house was robbed of books—if legacies were withheld—if trustees were negligent or hostile—if differences arose between ministers and their congregations—if private dissenters met with private injuries, for which they might have civil redress, applications were made in vain to the Committee, who could not interpose either with propriety or according to the rules of the Institution, and the gratuitous labours of the Secretaries were much and needlessly increased.

Among the cases that had interested the Committee might be first mentioned those of *pecuniary demands*, either illegally made, or as to which some alterations of the law were required. Demands of tolls on Sundays from Protestant Dissenters going or returning from public worship had frequently been mentioned, in some instances submitted to and deplored, and in others resisted with success. The exemption from such demands depended not on a general act, but on each local statute regulating every particular road. In each case that statute must be consulted; and if advice was needed, a copy of that clause must accompany the application for advice. The Committee now watched, at considerable expense and trouble, all renewals of Turnpike Acts, and procured the re-insertion of words of exemption that would be effectual, and that would restore gradually that

state of exemption which, by episcopal influence, had been intentionally, secretly, injuriously, and extensively infringed.

The next of the *pecuniary* matters affecting the Dissenters, arose from ASSESSED TAXES. Already they began to reap the harvest of past exertions, of which he related some instances. He also had again to refer to the subject of Poor Rates, charged on places of religious worship, belonging to Protestant Dissenters. To his friends, the Dissenting Ministers who were present at that Meeting, he would say, When you receive an intimation of the insertion of the chapel in the rate, *immediately* demand a copy of the rate; for if an appeal should not be made to the next Quarter Sessions after the making of the rate, all future proceedings in respect of such rate would be unavailing. For such copy of the rate only 6*d.* could be charged for every 300 words. *(Hear.)* When that copy was obtained, the first measure which should be adopted would be, to invite the assistance of some friend conversant with the parochial property. See, said Mr. Wilks, whether any property be omitted; look for the glebe; see if any pews which may be let in the church are rated; *(hear, hear, and laughter;)* see whether the parsonage house is rated; *(hear;)* see whether the property of the churchwardens and overseers is rated; see if any are inadequately assessed; and if any such omissions be discovered, an appeal might with propriety be commenced, and would be successfully prosecuted; and he generally found that those who had been the first to do the wrong, had been amongst the first to retire from the contest. *(Applause.)* It was a fortunate principle in our nature, that the very same money-getting, pitiful, contemptible spirit, which would stimulate to evil, repelled us from that evil which we meditated, when it would react upon ourselves. And he had never known a case, when that spirit of investigation had acted with vigour and promptitude, in which it had not been crowned with success. *(Applause.)*

During the past year, the Committee had received a letter from a gentleman at York, who was actively concerned for a Dissenting chapel in that city, which he would take the liberty to read. He read it, because it supplied to him a practical illustration of the force of principle, and of the influence of attachment to religious truth. *(Hear, hear.)* That letter stated, that the poor-rates amounted to between £2. 10*s.* and £3 per quarter, although the debt on the chapel amounted to £1500, and the receipts were far short of the expenditure. That gentleman was one of the trustees of the chapel, and with the just and honest indignation of a man of feeling, he had asked, "was that the beneficial interest, the profitable occupancy which their wise opponents had said the trustees of chapels possessed in them?"

Again would he repeat, that a firm and wise resistance would generally be attended with success. *(Applause.)* Nor could he better illustrate this truth than by a case at Malton. There it had been determined, that property of that description should be rated. But how did the people act? They understood that the property in the chapel could alone be liable to a levy; and instead of adorning the chapel with gay and glittering chandeliers, they were satisfied with iron candlesticks, serviceable though unsplendid.

They removed ornaments needless for simplicity and purity and spirituality of worship, and they then said, "When the tax-gatherers come for the distress, open wide the doors—take what property they can find—we defy their power." *(Cheers.)*

Then, as on former occasions, he had to advert to another *pecuniary demand* made by some clergymen of the Church of England, in respect of MORTUARY and Surplice Fees for the interment of Dissenters in their own burial-grounds. Surplice fees could not be obtained; and in answer to questions about the *mortuary fees*, he would repeat, that if, for at least 200 years, there had not been a regular custom of demanding the mortuary fees for every person interred out of the churchyard, or unless there was some specific Local Act of Parliament rendering such custom unnecessary, the payment might be resisted with success. *(Applause.)*

On one point, the refusal to perform the service of the church over the bodies of Dissenters, because they had not been baptized according to the rites of the Established Church, an application had been made by the Rev. Mr. Cox of Hadleigh. A little boy died in the town, of eminent piety, and an interesting account had been published by his Minister. *(Applause.)* When that child was to be interred; when with the sorrows of the pious parents, the neighbours mingled their sympathies and tears—at that moment their sorrow was increased by this pitiful clerical malevolence, which in spite of the sexton, in spite of the churchwardens, aye, and in spite of human nature, refused the tolling of the passing bell. *(Marks of disapprobation.)* Dissenters, however, barbed the arrows for their own breasts; how innoxious else might this vexation have become! Why would Dissenters continue to identify themselves with ceremonies so absurd? Why did they not despise such tintinnabular infatuations? Would they renew the times when bishops anointed and baptized the bells, *oleo chrismatis*, and when they were supposed to possess the property of calming tempests, driving the devil from the air, and recreating the dead? When would even wise men be wise? *(Loud applause.)*

Having mentioned a number of instances of the persecution of poor dissenters, either by clergymen, or at their instigation, Mr. Wilks said, that in the hundred of Tattingstone, near Ipswich, lived a poor man, named William Hawes, who for twenty-two years had been a member of the congregation of the Rev. Mr. Atkinson in that town. Honest and deserving, he had been compelled, in old age, to seek an asylum in the Hundred House. For some time he had been permitted to totter to the long frequented house of prayer, where he had often forgotten his labours, his woes, his fears; recreated by sabbatic rest, by pious pleasure, and by heavenly hope. At length an order was made by the Governors of the Hundred House, that no person should be allowed to attend at any religious services but those which were performed by a Curate of the Church of England in the Hundred House. Some independent and public spirited men of the county of Suffolk, commiserating the poor old man, honourably interfered. Their interference, and that of the Society, did not avail. From the Governors he received an answer, that to their order he should

adhere; that, under a certain Act of Parliament, their conduct could be justified; and that they would not relax in that exercise of power. (*Hisses.*) Thus was this poor old man confined in a British bastile: for what could be a worse bastile than any abode where the unguilty, the deserving, were precluded from those religious services which they approved. (*Hear, hear.*) To the Court of King's Bench the Society would have applied, but that on one occasion, when the Sacrament was administered according to the rites of the Established Church in the House, the good man, whose devotional feelings had triumphed over even his dissenting principles, had consented to be a communicant, and that occasional conformity might have prevented suitable redress. But, although legal redress against these abuses of brief authority was hard to be obtained, often might Dissenters ensure redress. Let them endeavour to place in parochial offices men not destitute of all respect for principle and love of right. Let them imitate the conduct which the Dissenters in Wiltshire recently displayed. It was understood that a candidate, who expended scores of thousands of pounds to obtain a seat in Parliament, had, as a Magistrate, prevented relief being afforded to some persons who were guilty of daring to be Protestant Dissenters. Justly indignant at a wrong done even to the poorest of their people—at a wrong to toleration; the Dissenters resolved, that *he* should not make their laws who could so ill execute the laws. They united their strength; they supported the rival candidate; they obtained for him success. (*Loud applause.*)

The attention of the Committee to the *Parliamentary proceedings* of the past year ought not to be unnoticed. On a former occasion he had directed the attention of the Society to a Bill then depending, under the specious title of "A Bill to prevent the misapplication of Poor-rates." By that Bill parochial officers were enabled to take from parents all children whose parents were unable completely to support them, to seclude them in workhouses, or to remove them to some distant dwelling, where their religious instruction might be either wholly neglected, or religious freedom be violated by the education of the children of Catholics, Jews, Quakers, or Protestant Dissenters, all according to the tenets of the Established Church. Since the celebrated Schism Bill in the reign of Queen Anne, no similar measure equally offensive had been conceived. (*Hear, hear.*) Applications to Government, and the efforts of Sir James Mackintosh and Ald. Wood in the House of Commons, had not prevented its progress; although it was as hostile to political economy and the reduction of the poor-rates, as to religious freedom. Although averse to public Meetings, and all avoidable excitement of the public mind, the Committee then determined to apply to some illustrious Members of the House of Peers—or, finally to convene Meetings in every town in England, and awaken churchmen of philanthropic minds, as well as Dissenters of every sect, to an opposition which that measure deserved. This great effort was, however, rendered needless by the intelligence of the Earl of Liverpool, who concurred with their Noble Chairman and his excellent friend, Lord Lansdowne, in promoting the rejection of the Bill,

(Applause.) And if that Society had never, by any other act than their opposition to that Bill, vindicated the rights of conscience and sustained the cause of civil and religious liberty, they would well deserve applause: they had not been established in vain. *(Great applause.)*

To the subject of the MARRIAGE ACTS he would now direct their attention. In the last session of Parliament, the Unitarians had introduced a bill to allow the omission in the marriage service of the Church of England of certain parts, to which they could not conscientiously assent. It had been then withdrawn; but again it would be introduced, and he sincerely desired their success. *(Applause.)* His pleasure would be increased, if the relief were extended to all classes of Dissenters. *(Great applause.)* Why should Dissenters who disapproved of an Established Church—who declined baptism, confirmation, and burial by its ministers, under their sanction begin their social wedded life? Why should Dissenters submit to forms, from which Quakers, and Jews, and the Catholics in Ireland were exempt? *(Applause.)* Why should not they apply for and obtain a similar exemption?

After stating many cases of disturbances, riots, and miscellaneous aggressions, Mr. Wilks proceeded to a village in Oxfordshire, called EWELME. That, indeed, was a village, interesting to the lovers of picturesque scenery and of antiquarian research; but to him, from the proceedings he should tell about, had become a village, in which he should feel deeply interested to his dying day. *(Hear, hear.)* The rectory with a canonry at Christ Church, Oxford, by the gift of King James, was connected with the Regius Professorship of Divinity in that University. It is held by the Bishop of Llandaff. Mr. Heafford, a Baptist Missionary preacher, entered the parish, to disseminate doctrines, that he deemed as seeds, of which the blossoms were fragrant, and the harvest good. Here too, a peasant registered his cottage as a place of religious meeting for some neighbouring labourers, and Mr. Heafford occasionally preached. The worth of those uncompensated labours would be best illustrated by their effects. That a mere cottager should venture to introduce preaching into a parish, once celebrated for its chalybeate spring, for its "polyphonous echo," for its wide spreading elms, for its prospects of a delightful valley, through which the Thames or Isis gently flowed, and without episcopal authority, gave to the *Right Rev. Prelate* great offence. He deputed a messenger to Amos Norroway, the poor man whom he was presenting to their notice. By the curate he had been visited. His eloquence could not induce the peasant to shut his door; and as persuasion was unavailing, he told him, unless he would desist from permitting the visits of the Dissenter, he should hear further about it. Gentlemen, (continued Mr. Wilks,) this poor man was thus placed by his firmness and integrity, in a situation, in which more lettered and wealthier men might have been overcome. He was but a labourer, a day labourer. But mark the influence of religion on the mind! Not only does it improve the manners, and breathe tenderness into the heart, but it bestows a matchless energy on the mind. It gives a mild but constant lustre even to the sons of want; such as the artificial

lights of mere wealth, and pomp and learning never could confer.

Amos returning from his daily labour, found that the Bishop's servant had been to his dwelling, and had said, "The Bishop desires you will come up to-morrow morning." "Bless me," said Amos, "what can he want with me? I dare say it is about the preaching." "Well," said his wife, "had you not better give it up?" "No," said Amos Norroway, "I will not give it up. *(Applause.)* No, not while my life shall last. You surely would not wish me. Think how much happier now we are." *(Loud applause.)* "Well," says the good wife, "you are right, Amos; persevere; trust in God, Amos, and fear not." *(Loud and vehement applause.)* "And will you visit the Bishop?" says the wife. "O yes," says Amos, "I must go and see him." In the morning, dressed, doubtless, in his best leather breeches and a clean smock-frock, he visited the parsonage. (*A laugh.*) He went. See the poor peasant knocking at the door, opened by livery servants; Amos ushered into the hall, the servants wondering what their lordly master could want with this labouring man. "Your name, friend," was asked. "Amos Norroway." He was announced. He enters the Bishop's library, and in his own words I will relate, said Mr. Wilks, what is reported to me to have been the dialogue. I prefer, said Mr. Wilks, to give you his own words, because you might think that too great warmth of feeling made me caricature, and tint in too lively colours, this memorable interview. That interview reminded him of ancient times—of times, he thought, gone by for ever—of dialogues they might yet read about in Fox's Martyrology. Yes, it reminded him that faith was ever faith—religion ever was religion—manly principle yet was manly principle—and though they might view many fluctuations in society with pain, yet there was something in every human heart which, when touched, would vibrate; and hence sometimes man in every climate, under every circumstance, possessed a simple native greatness, which proved him little lower than an angel, by his Creator crowned with glory and honour. (*Applause.*) You will observe, said Mr. Wilks, the poor peasant in the company of the Bishop. "Norroway, what is it I hear of you? I understand you encourage a Methodist preacher at your house." (*Sharply*) Norroway.—"Yes, Sir, I do. He has been several times, and here is the license of the house. I have a copy of the license in my hand, but will not trouble you with reading it." The Bishop looks at it, and reads it. I need not state to you, gentlemen, that it came from the Deputy Registrar of the diocese of Oxford, who certified that the certificate was brought into the Registry the 31st of Dec. 1819. "This never came from Oxford," says the Bishop; "it is a forgery." "Yes," says Norroway, "it comes from the Bishop's office at Oxford; Mr. Heafford brought it." (Shewing the certificate.) "Oh, oh," says the Bishop, "Why any house, or any blockhead, may be licensed for eighteen-pence. Well, what is the reason for your holding meetings at your house?" (*Laughter.*) "Because," says Norroway, "by the preaching of the Gospel, I have been led to see that I am a sinner, and I am desirous that others should go to heaven as well as myself." (*Great applause.*) "To what denomination," says the Bi-

shop, "does your preacher belong?" The poor man hesitated. "Is he Methodist, Independent, Wesleyan, Calvinist, or Baptist, or what?" The poor man was still silent. "You are a pretty fellow, not to know whom you belong to!" (Sneering.) (*A laugh.*) "What is your preacher? is he a shoemaker, or cobbler, or what?" "He is a preacher of the Gospel," says Amos, "and belongs to a Missionary Society in London, and follows no trade or business besides." "Where does he preach?" said the Bishop. "At Watlington and Chalgrove, Stadhampton and Ewelme," answers Norroway, "besides other places." When the Bishop replies, "I think it a very mean and scandalous trick, for such a fellow to enter villages, and lead the best of the people astray from the church." "The gentleman," replied Norroway, "means no such thing, Sir; he comes to instruct the ignorant, and teach poor people the way to heaven." (*Applause.*) "Why," said the reverend Bishop, "all the people of this parish belong to me (*loud laugh*), and if I suffer any person to lead them astray, I must be answerable for them." Ah, dire responsibility, too often and too long forgotten! "But if they will not come to church, that they may be saved, that is their own fault; but I should wish you to know that I can preach as good doctrines as that fellow, let him be who he may, and if you were to hear me, perhaps you would like me as well as him." Norroway—"I have never heard you, Sir, and I have never attended at church since the Lord gave me to see that salvation is all of grace, through faith in Christ, without the deeds of the law." "But is there not grace," replies the Bishop, "to be found in the church?" Norroway—"Yes, I believe the grace of God is in his church; but then that church is a congregation of good and faithful men." (*Loud and long-continued applause.*) The Bishop then said, "I tell you what, Norroway, I am highly offended with you." He, Mr. Wilks, did not wonder the Bishop began to be weary of his guest. We generally, said he, close discussions, angrily, loudly, abruptly, when we have nothing more to say. "I tell you what, Norroway," says the indignant prelate, "I am highly offended with you, and, unless you give up your meetings, you shall feel the effect of my displeasure; but if you give them up, I will take no further notice of it." The poor man had doubtless never read the lines of Racine:—"*Je crains Dieu, et n'ai point d'autre crainte.*"—"I fear God, and know no other fear." But he felt the sentiment uttered by the heroic Hebrew—and the scene once acted in the plain of Dura by the captive Jews, before the Babylonish monarch, was again performed;—They could not yield—nor could the British peasant. (*Cries of bravo, and loud applause.*) "Sir," replied Norroway, "I cannot promise to give them up." "Why cannot you give them up, as well as begin them?" the Bishop continued; "however, if you do not give up your meetings, I will do all in my power to make you; for I am determined to put a stop to them, so you may go about your business." To which, said Norroway, "Good morning, Sir." Thus the conference was ended. (*Laughter.*) You will suppose, said Mr. Wilks, after the Bishop had thus invited a competition between the Baptist teacher and himself, (*a laugh,*) that he would have begun to adopt

the same means that were adopted by that worthy man; that he would have visited some of the cottages of the poor, and conversed with them familiarly, and proved that he could sympathise with them in their distresses, and practically point the path to heaven. Then, indeed, they might suppose, Episcopacy would resume her best and ancient honours. Those every true friend of religious liberty would wish to see her wear. But, no! power, not argument, was to decide the fray. Scarcely was it credible; but it was true, —The poor man has been served with a notice to leave his cottage. But, gentlemen, shall he quit? *(No, no, no, from various parts of the room.)* No, gentlemen, not, said Mr. Wilks, if I spend the last fragment of my fortune, he shall not! *(Very loud and long continued marks of approbation.)* No! gentlemen, he may quit that cottage, but there shall be reared in that village another modest cottage for that poor man! And he shall not be perforce a wanderer! It shall be a cottage such as becomes me to build, and him to dwell in. It shall not be a chapel but a cottage; and I hope that often, thence the pious prayer shall ascend, grateful as incense; and that amidst the stillness of the summer's eve, or tempest of a winter's night, the melodies of praise shall echo through the vale. On the front of that cottage shall be placed this inscription, "AN ASYLUM FROM PERSECUTION." And when the Bishop alternates his abode from his palace at *Llandaff*, to his canonry at *Oxford*, and from *Oxford* to this village, this inscription will meet his eye; and then, "to supper, with what appetite he may!" But, gentlemen, continued Mr. Wilks, I do not think that this prelate will long there remain. An archiepiscopal crown may await his brow. But still there will be moments of reflection; and Amos, the hind at Ewelme, may be as a spectre, amidst the honours of the convocation, and at the banquet hour. (*Loud applause.*)

Amongst many circumstances which induced him to urge union and vigilance was a measure about to be introduced into Parliament during the present session. Dissenters must not be captivated by alluring names. An Act to which he had referred, and which would have taken poor children from their pious parents, was a pill gilded and saccharized by a specious title; that was called "An Act to prevent the Misapplication of the Poor Rates;" and the other Bill would be nominally, "a Bill to promote the Universal Education of the Poor." What could be more captivating than such a measure to the friends to education and to truth? But yet few Bills would require more deliberate attention. During the last summer, the Archbishop of Canterbury made a visitation through part of his diocese, accompanied by the Bishop of Exeter. During the excursion he delivered a charge. Therein he is said to have complained "of the *united* attacks of *Dissenters* and infidels;" to have lamented, that the meanest and most ignorant of the people, employ themselves in inquiries, for which they are not qualified. (*Loud laughs.*) He is said to have stated, that the education of the poor must be confided to the direction of the parish priests, or there will be hazard to the Church and State; to have censured also the mistaken liberality, which would leave religion to assert its own rights, and to have directed the clergy to look

for the interference of Parliament in behalf of Church of England education, and in the mean time to protect the poor from the misguiding of the enemies of Church and State, who would introduce a mode of education hostile to both. *(Hear, hear.)* This charge he regarded as the annunciation of the principles, the designs, or at least of the wishes of personages whose opinions had the greatest authority, from the offices they held, and who have not only the power to will, but much power to execute whatever they may will. Those plans he connected with the expected Bill. Thereby it might be proposed, that a school would be erected in every parish; the erection and the annual charge payable by a rate; and that though the children of poor Dissenters might learn their own catechisms, and attend their own places of worship, yet the appointment of the schoolmaster should be in the clergyman of the parish, *(marks of disapprobation,)* or if he did not have a direct appointment, he might have such authority, that no person could be appointed without his concurrence, and when appointed, no person to be removed but by his concurrence, and the consent of the Ordinary. Hence these persons, who were now not only Clergymen but Justices, who now misdirected the influence conferred by the power of directing parochial relief, would introduce men favourable to their own religious principles, to the important situation of parish schoolmasters; and thus would be realized what the Archbishop had predicted, that Parliament would "interfere on behalf of the Church of England education." Thus every parish would become either an arena for dispute, or a college for the propagation of opinions that would consolidate the power of the church, by means inconsistent with religious freedom and their undoubted rights. With profound respect for the individual who, from philanthropic motives, would propose that Bill, he must thus raise not an hostile, but a cautionary voice, lest this project should add to those circumstances which increase the pecuniary demands, the oppressions, and the unpropitious appearances that had roused their displeasure, excited their sympathy, and might justify alarm. *(Much applause.)*

After a great variety of other subjects, amongst which were the Test Act—the Marriage Act—the rejection of the Bill to prevent the misapplication of the Poor Rates, in consequence of the intelligence of the Earl of Liverpool—the attacks made upon this Society by the reverend author of "Religio Clerici," by Mr. Morgan in his Sermons at the Bampton Lectures, and by Mr. Belsham in his three Sermons, entitled "Christianity pleading for the patronage of the civil power"—a Eulogium upon his present Majesty, which was received with great applause—and the Fall of the Inquisition in Spain—Mr. Wilks thus concluded his speech:—The hideous dwarfish manikin of persecution, exhibited in Test and Corporation Acts, had there (meaning in Spain) swollen to a colossal statue. The colossus indeed bestrid both hemispheres. The hair were snakes; gall was the milk, and iron was the heart. But the thunderbolts of an injured people and offended Deity no longer slept. Even this colossus; this colossus though so vast, had

fallen; it had fallen to rise no more! There was joy in heaven! Let there be gratitude and hope on earth!

After long, loud, and reiterated applause, continuing for several minutes, ten Resolutions were passed,

1. Expressing sincere pleasure on account of the imitation by his present Majesty of the example of his beloved Father;—and their attachment to the Royal House of Brunswick. 2. Vindicating the rights of conscience. 3. Rejoicing in the fall of the Inquisition in Spain. 4. Applauding the labours of the Society. 5. Declaring their disapprobation of the Test and Corporation Acts. 6. Choosing the Committee: Rev. J. Brooksbank—Wm. B. Collyer, D.D.—George Collison—F. A. Cox, M.A.—Thomas Cloutt—Alexander Fletcher—Rowland Hill, M.A.—Thomas Jackson—Wm. Newman, D. D.—Wm. F. Platt—S. W. Tracy—John Townsend—Matthew Wilks—Mark Wilks;—David Allan, Esq.—W. Bateman, Esq.—J. B. Brown, Esq.—James Emerson, Esq.—James Esdaile, Esq.—Colonel Handfield—Thos. Hayter, Esq.—J. O. Oldham, Esq.—J. Pritt, Esq.—Wm. Townsend, Esq.—Matthew Wood, Esq. M. P.—Thomas Wontner, Esq.—Thomas Walker, Esq. and James Young, Esq. 7. Recommending various measures; viz. embracing every favourable opportunity to obtain the repeal of theTest and Corporation Acts; to procure exemption of places of religious worship from parochial assessment, and of Dissenters attending them from Sunday tolls; to guard against the extension of the poor laws, or the introduction of any system of general education, needlessly increasing the burdens of the Dissenters, and encroaching on the rights of conscience. 8, 9, and 10. Voting thanks to Robert Steven, Esq. the Treasurer, Thomas Pellatt and John Wilks, Esqrs. the gratuitous and Honorary Secretaries, and the Right Honourable Lord Holland the Chairman.

The Resolutions were proposed by the Rev. *Rowland Hill*, *Joseph Berry*, *J. A. James*, *Roby*, *Smith* (Rotheram), Dr. *Bogue*, and Dr. *Styles*, and *James Baldwin Brown*, Esq. of the Inner Temple, in various excellent addresses, which we lament our want of room to insert.

After the resolution of thanks to the Noble Chairman had been passed, amidst every possible demonstration not only of concurrence, but delight, Lord Holland rose, and addressed the meeting with great animation to the following effect.

"Ladies and Gentlemen—After all the proceedings of this morning, after the able addresses which have been delivered, especially after the very spirited, powerful, and eloquent exposure, by my friend Mr. Wilks, of the principles upon which this Society is formed, and his lively and interesting, but most expressive detail of the manner in which the affairs of this Society have been conducted, I should be worse than a coxcomb if I were to endeavour to enforce those topics by any thing I can say: but, on the other hand, after the handsome and flattering manner in which my name has been mentioned, and after a review of all the circumstances of this meeting, I should be a stock or a stone if I did not at least endeavour to express my gratitude. *(Loud cheers.)*

"I cannot but consider it as a great honour to be placed here by the call of my enlightened fellow-countrymen among Protestant Dissenters. *(Loud applause.)* I recollect, Gentlemen, that this Society, at least the meeting on this day, is composed chiefly, although not entirely, of Protestant Dissenters; as the object of the Institution is not exclusively confined to Protestant Dissenters, but is partly the promotion of religious freedom all over the world; and when I consider that the greater number of the audience I am now addressing belong to the various bodies of Dissenters, that enhances to

me, though a member of the Church of England, the value of the honour I have this day received. Thus I think, because I adopt the sentiment, if not the words of Neale, in the commencement of his excellent history of the Puritans—As long as there is a Protestant Dissenter in England, there will be there a friend of liberty, of the constitution, and of man. *(Loud cheering.)*

"With respect to the proceedings that have passed, I cannot help expressing my full and hearty concurrence. In the first resolution you have expressed that loyalty which has always distinguished the Protestant Dissenters towards the House of Brunswick; and I am sure it is a heart-felt gratification to me to learn, though the rumour had reached me before, that his Majesty, with that urbanity which adorns him, and which accompanies him on all occasions, expressed himself in the liberal and conciliating manner which he did, and that he displayed the feelings which he doubtless cherishes, as to the obligations which his family owe to the Protestant Dissenters of this country. The next resolution you have passed, states more fully, correctly, and, in my opinion, not in the least degree too broadly, the principles upon which we act. The third demonstrates, that you are not bound by any narrow prejudices to our own soil, but feel for the cause of religious liberty all over the world. *(Applause.)*

"With respect to many of the topics which have been introduced, I can assure my friend near me, (Mr. Wilks,) that I have derived great instruction from his address; and I have felt an excitement, and deep interest, from the cases he has mentioned to you. I confess I had no notion that such a variety of petty vexations were actually practised at the present moment; and to correct those abuses, as well as to promote liberal principles, I originally felt a great satisfaction at hearing of the formation of this Society; and I now feel a double satisfaction at having the honour to preside on its assembly. I agree with him, and was before aware that the cause of religious liberty, whatever we already have obtained, or whatever prospects we may have, requires constant union and vigilance. *(Applause.)* The gentleman who spoke last (Dr. Styles) has alluded to an event (the introduction of Lord Sidmouth's Bill) which must be recollected by all whom I address, because I believe a resistance to it originated this Society. He was pleased to suppose that the expressions I then used, and the conduct I pursued, contributed to prevent that Bill from passing into a law. I opposed it, because in that Bill was to be found this principle, that a man had not a right to preach the doctrines which he believed, without permission from others: I certainly used all my best endeavours to oppose that Bill. But it was not to my exertions you should attribute success. No! Gentlemen, I am too much used to the assembly in which I sit, to listen to such a conceit, that my poor exertions should have been the means of throwing out that Bill. There were introduced upon that occasion auxiliaries, who were not obliged to take their oaths — petitions, coach loads of petitions, were sent in on that occasion. We could hardly shake hands with our fellow Peers from the number of petitions that entered against

that Bill. Union and vigilance on that occasion occasioned your success. By them the sacred principle of religious liberty has been, and was then preserved. You owe even the preservation and increase of your liberty to the same: nor let your vigilance relax."

After his Lordship had concluded, the meeting was dissolved, and he retired amidst long and enthusiastic applause.—Our want of room has compelled us to omit many things which we had marked for insertion.

N. B. £2. is the amount of the Annual Contributions expected from each Congregation in England, and £1. from every Congregation in Wales. Such subscriptions became due at Lady-day last, and the arrears may be transmitted by friends, or by the post, to the Treasurer, Robert Steven, Esq. Upper Thames-street, London; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers'-hall; and John Wilks, Esq. Finsbury-place, London; to the latter of whom applications may be addressed; and Country Ministers, or their friends, will always be received with pleasure at the meetings of the Committee, which occur at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.

HIBERNIAN SOCIETY.

City of London Tavern, May 6, Fourteenth Anniversary, W. Wilberforce, Esq. in the Chair.

Motions were made and seconded by the Rev. D. Wilson, G. T. Noel, Leigh Richmond, H. W. Gardner (Barnstable), Fletcher (Blackburn), T. Smith, Rotheram), Rowland Hill, Jabez Bunting, and Thomas Morell (St. Neot's); and Messrs. Sanford (Capt. R. N.) Ferrier, and Tarn. Receipts 4,683*l.* 3½*d.* Disbursements 8,387*l.* 16*s.* 8½*d.* Balance due to the Treasurer, Samuel Mills, Esq. 3,704*l.* 16*s.* 5*d.* who generously gave to the Society 1000*l.* which reduced the sum due to him to 2704*l.* 16*s.* 5*d.*

IRISH EVANGELICAL *SOCIETY.*

The Annual Meeting of this Society took place on Tuesday evening, May 9, at the City of London Tavern, Thomas Walker, Esq. (Treasurer) in the Chair.

The Report contains a summary of the Society's exertions and success: an evangelical college has been established; seven students have finished their education; eight more are pursuing their studies in the academy. Six stated ministers are partly supported from the Society's funds; twelve are assisted in itinerating, and fourteen new chapels are either built or building. And as a farther encouragement to the exertions of the Society, it is remarked that, in Galway, Roscommon, and Clare, where such shocking outrages have lately been committed, there are no Protestant schools, nor evangelical preachers; on the contrary, in those districts where there are many schools or preachers, the people have been tranquil: "for the Gospel effects much by restraint, even where it does not sanctify and save."

Rev. Dr. *Waugh* apologized for constitutional infirmity and exhaustion of mind, which incapacitated him from pleading the cause of the Irish Evangelical Society with that energy which it merited and demanded. Were he to plead the cause only of an injured fellow-creature, he should think it his duty to put forth all his energies; but he was now pleading a cause that involved in it the glory of Deity, the honour of Christ, and the eternal happiness of millions of his fellow-creatures and fellow-subjects; of men in a state of much moral pollution, and sinking under the pressure of guilt and depravity. In this cause, said Dr. W. we have no option; it is the command of Him that made me—of Him that redeemed me—that I should send his blessed Gospel to the ends of the earth, and much more, that I should send it to my neighbours and fellow-subjects. From this obligation nothing can release my mind,

It is not success that involves obligation; it may impart encouragement, but it is my duty to stand and knock, and knock, and knock, at the door of the human heart, demanding admission for my heavenly Master; and when this arm falls useless by my side, I must knock with the other. *(Great applause.)* Had there been no success at all in your efforts in Ireland, I contend that our duty would remain the same. The man who has felt the power of vital Christianity on his own mind, will gladly come forward and plead on behalf of those who have it not. It has been justly said, that this country, and that country which I call my paternal home, were once in the same state of degradation that Ireland now is; and what has made a change of character here and there? It is the Gospel of Jesus Christ, which teaches us, that denying ungodliness and worldly lusts, we should "live soberly, and righteously, and godly in this present evil world." It is Christianity that teaches me to love my neighbour as myself—to throw my body, as a living shield, between my brother's body and the assassin's blow. *(Great applause.)* "Herein is the love of God manifested, that he laid down his life for us;" this is the common-sense morality of the Gospel; and if I am an honest man and a Christian, I ought to endeavour to follow it up, or "wipe the cross from my polluted brow," and file off to the ranks of infidelity. *(Applause.)* If I have a hope of the future sanctity of my nature, that bids me bear my brow aloft, without a blush upon my front—if I have a hope that supports me while I live, and will not leave me when I die—can I make pretensions to Christianity, when I see six millions of my fellow-creatures not supported by that hope which the Gospel affords, but by a hope (I mean no offence) that arises from very doubtful sources, and not endeavour to assist and to relieve them? The Gospel is a divine plan for the consolation of the human mind—the God of Christians is the God of all comfort—he whose name we bear is the consolation of the world—the Holy Spirit is the Spirit of consolation; and if we have enjoyed this, ought not we to exert ourselves in extending that consolation among the population of Ireland? Here is, we will suppose, a plain honest man, who has a wife and seven or eight children, and cannot support them by his labour; he is brought to death's door, and he looks to that wife, whom he has never beheld but with an eye of conjugal love — to those children whom he will never labour for again. —What must be his joy, when he is told that God is the father of the fatherless, and the husband of the widow; and that they will find more abundant consolation in his arm than they could in his own, or any other mortal arm? These people, Sir, have peculiar claims upon us; they have fought our battles, and they have built our houses. I am sure the greater part of the people where I live (and it is a very populous part) would not have a house over their heads were it not for Irishmen *(applause)*, and it only wants you to raise their character, and give them two or three degrees of my countrymen's character, thus to raise them. *(Great applause.)* This applause is all very well, but we want more—we want your assistance, and we shall have it too, or you are not the folk I took you to be. *(Applause.)* There are other claimants upon you, I know; there is the lust of the flesh, and the lust of the eye, and the pride of life, in London, and in every part of London; but, I am sure, I ought to contract my expenses for these — expenses of my table, expenses of my wardrobe, expenses of my furniture, and this will be done by all those who are sensible to the claims of this Society, and that there are none here insensible to these claims, we shall see by the collection. *(Applause.)* We are all willing to make a small reduction in our expenses to support this excellent cause, and in place of eight students, to send eighteen—to preach, not the nostrum of a party, but that Gospel which Christ preached, and for which Paul suffered: not the doctrines of the established church, or of any church in particular; but

that broad plain Christianity, which is visible in them all, but which is sadly deficient in the church of Rome; to bring them back to first principles, and to that state in which St. Paul says, their faith was spoken of all the world over; to put St. Paul's Epistles into their hands, and to make them Christians according to his model; and (to go no further) I appeal to every man, whether these objects are not of such mighty moment as to require us to do—what you will all do—give liberally on this occasion. I am not in the habit of asking favours of man—I am a proud Scotsman (*loud applause*); but if I were to stand at the door, I would lay the hairs of my hoary head at your feet, to urge you to come forward in this great and good cause. I trust that you will give your money and your heart cheerfully to this cause, and God "accepteth the cheerful giver."—The Motion was then put and carried.

Amongst the speakers were the Rev. Drs. *Bogue* and *Styles*, and Messrs. *Roby*, *Douglas*, *Fletcher* (Blackburn,) *Matt.* and *Mark Wilks*, *R. Hill*, *Stratton* (Paddington), *Hillings*, *Julian*, *Bull*, and *Morison*.

LONDON MISSIONARY SOCIETY.

I. *Surry Chapel.* May 10. Morning. The Rev. Mr. Smith, Classical Tutor of the Academy at Rotherham, and Pastor of a Church at Sheffield, prayed. The Rev. John Pye Smith, D. D. Theological Tutor of Homerton Academy, delivered an excellent discourse on "The active employment of Christ in his glorified state, for the diffusion and success of his Gospel on the earth." Text, Acts iii. 21. After stating the reception of Christ in his mediatorial capacity, including both his natures, he considered, 1. The *state* of perfect rest, happiness, and victory, to which he was received. 2. The *manner* of his reception by the angelic hosts: their joy, adoration, and expectation of the results. 3. The *results*. The universal extension of Christian knowledge and profession; the consecration of science to the cause of Christ; the right administration of social institutions; the triumphant progress of conversion; and the awful introduction of the eternal state of men. 4. Our Lord's *present employment*. (1.) *Indirect* operation. By means of the increased facility of intercourse between nations; the mutual communication of knowledge; diffusion of education; abolition of slavery; power of public opinion and agitations of national feeling; the universal recognition of civil and religious liberty; and the cessation of persecution. (2.) *Direct* operation. The circulation of the Scriptures; religious worship; practical godliness; earnestness and perseverance in prayer; and the universal preaching of the Gospel. In the *application*, it was said, that if pious persons and families, possessed of an independent competency, were to emigrate and settle in countries favourable to health, safety, and cheapness of living, and were to adopt as a member of their family a well-tried young minister, they might become immense blessings; and young men of talents, property, education, and *unfeigned godliness*, were exhorted to consecrate themselves to the most honourable and happy of all professions, that of the Christian Missionary. The Rev. *John Burder* (Stroud) concluded with prayer.

II. *Tabernacle.* May 11. Evening. The Rev. Mr. Gardiner (Barnstable) prayed. The Rev. Dr. Dewar (Tron Church, Glasgow; successor of Dr. Chalmers, who has removed to his New Church) preached from Isai. lx. 11—16. After an illustration of the designs of Providence, the preacher considered the *perpetuity* of Christ's kingdom; its *universality*; its *glory and supremacy*; and the *joy and peace* which it conveys to every people. INFERENCES. The *folly* of contending against the church and people of God; that we are obliged to propagate the Gospel from *benevolence*, and from the *authority of Christ*; that *all our energies* should be en-

gaged; and that there is *ample encouragement*. The Rev. Mr. Carlile (Dublin) concluded with prayer.

III. *Queen-street Chapel.* Morning. 26th. General Meeting. *Wm. Alers Hankey*, Esq. in the Chair. The Rev. Mr. *Brooksbank* gave out a hymn. The Rev. Dr. *Small* (Stirling) prayed. The Report was read by the Rev. *Geo. Burder*, and the accounts were presented by Mr. *Hankey* (Treasurer). Income 25,409*l.* 16*s.* 4*d.* exceeding the preceding year about 2000*l.* The increase chiefly proceeds from the augmented contributions of the Auxiliary Societies in various countries.—Dr. *Bogue* stated the miserable condition of the heathen; the blessedness of salvation by Christ; the great number, and the great success, of Missionary Societies; the translation of the Holy Scriptures by the Baptist, and by other Missionary Societies; the obligations we are under to the Bible Society. "Long may that noble Society live; for what a blank would the loss of it make in the religious world!" the glorious appearances in the South Sea Islands; and the necessity of praying for a more abundant effusion of the Holy Spirit. After some excellent speeches of the Rev. *J. Leifchild*, *James Hayward*, and *Smith* (Rotherham), Joseph Butterworth, Esq. took occasion to reprobate the publication of Sunday Newspapers,* commending the efforts now making by some serious people to put a stop to that mischief; and observed that if any appeal should be shortly made to the legislature on that subject, he hoped it would have the vigorous support of all classes of religious people.—The Rev. Richard Watson (Wesleyan connexion), in the course of his address, noticed the objection of *novelty*. In answer to which he observed, that although there may be some novelty in the mode of our proceedings, yet that the very same principle which has produced these exertions in our day operated in the minds of our predecessors; but they had other employments—they were called to settle the churches, and to establish them in the faith. But who that reads the spirit of the fathers of the Christian Church does not see that that same spirit would have carried them as wide and as far as the various institutions among us. I remember Baxter says that he should not have regretted that so many godly ministers had been turned out of their churches, if they could have found access to the hea-

* Of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000. On the most moderate computation, there are, in the metropolis only, between 2 and 300,000 readers of them. To this add the great number of Pressmen, Distributors, Master-venders, Hawkers, and subordinate agents of both sexes, and of all ages. Besides the violation of the Sabbath, does not the perusal of these papers on that sacred day foment an irreligious and secular spirit? Do they not induce people to resort to public-houses on the Sabbath? Are not passengers invited by the blowing of horns, and by flagitious bills, to purchase them? Are not irreligion and disloyalty allied? Do not many of them promulgate such doctrines as are inimical to the existence of all lawful authority, and tend to excite resistance to such authority in every shape? Do they not propagate without reserve the doctrines of infidelity and insubordination? With respect to the 27,000*l.* which they add to the yearly revenue, does this make amends for the impiety and insubordination which they inculcate; and would not the abolition of them produce a very great national saving from the diminution in the number of criminal prosecutions, and from the reduction in the expense of trying, transporting, and imprisoning malefactors? Does the liberty of the press, or the freedom of opinion, require that persons should be permitted to violate the Sabbath with impunity? Mr. LAMBTON, in the House of Commons, on the 26th of May, called the Petition presented to that Honourable House against this irreligious, disgraceful, and mischievous practice, by the name of *hypocritical cant*. We should not have wondered at hearing such language from the lips of a Paine, or a Carlisle; but could we have expected it from a Member of a British House of Commons? We hope that our Legislature will not any longer tolerate this national disgrace.

then world; and with respect to the sweet singer of our modern Israel, Dr. Watts, I will appeal to you who are best acquainted with him, whether he ever strikes his lyre with so vigorous a hand as when he pours out, in the full tide of his verse, the sublimity of his hopes on this subject. Poets were once called prophets; and there are two lines of Watts which occur to my mind that seem to be almost prophetic—

"The islands of the southern sea
Shall stretch their grateful hands to thee."

The Rev. Dr. Collyer answered various objections.—The Rev. Mr. *Knill* (from India) gave some very interesting accounts. — The other speakers were the Rev. Messrs. *Collison*, *Berry*, *James*, *Fletcher* (Blackburn), *Arundel* (appointed Home Secretary), *Geo. Burder*, *Henry* (Leith), *Cope* (Launceston), *Morley* (Wesleyan minister), *Rowland Hill*, and Dr. *Waugh*; and *Divie Bethune* (New York), and *W. A. Hankey*, Esqrs.

IV. *Tottenham-court Chapel.* The same evening the Rev. Mr. *Golding* (near Taunton) prayed. The Rev. Mr. *Elliott* (Devizes) preached from 2 Cor. iv. 18. He showed that it was under the impression of eternal realities that we should estimate the *importance of our object*; contemplate the *means of its attainment*; measure our *exertions and sacrifices*; calculate the *value of our success*; and look for our *final reward.* The Rev. Mr. M'Lean (late of Kendal) concluded with prayer.

V. *St. Clement's Church, Strand.* May 12. Morning. Prayers were read by the Rev. Mr. *Gurney*, the Rector. The Rev. *Wm. Borrows*, A. M. of St. Edmund Hall, Oxford; Minister of St. Paul's Chapel, Clapham; and Lecturer of St. Luke's Church, London, preached. See our last Number, page 239.

VI. The same evening, Missionary Communion at Sion, Orange-street, and Silver-street Chapels, at which the Rev. Drs. Bogue and Winter, and Mr. Roby, presided.

RELIGIOUS TRACT SOCIETY.

THE twenty-first Anniversary was held May 11, at the City of London Tavern. After breakfast *Joseph Reyner*, Esq. the Treasurer, took the Chair, and the Rev. Mr. *Hunt* of Chichester opened the meeting with prayer.

The Rev. Dr. *J. P. Smith* moved the adoption of the Report. He lamented that there should be any individuals so lost to virtue, and so sunk in depravity, as to render necessary that species of operation detailed in the Report, the Tracts against Infidelity. He also lamented the decrease in the subscriptions;—he reminded them of the trifling sum with which much good may be done;—and said that a guinea would thus expended travel through an immense extent of land, and might, under the divine blessing, make thousands holy and happy.

The Rev. Mr. *Treschau* seconded the motion. This gentleman succeeds Dr. Steinkopff as foreign Secretary, whose avocations in another sphere have rendered him unable to continue. He considered this Society as a most useful assistant to the Bible Society, religious Tracts bringing home the truths of the Bible to the circumstances of individuals, directing to the signs of the times, arousing the careless and hardened, strengthening the weak, and comforting the distressed.

The Rev. *P. Roe* moved thanks to the Committee.

The Rev. *Jabez Bunting* seconded this motion. He concluded an animated speech by reading a letter from T. Hilton, Esq.

The Rev. *Legh Richmond* and the Rev. *G. Clayton* jun. related two interesting anecdotes.

The Rev. *J. Carlile* urged the necessity of circulating tracts in India and Ireland.

W. Wilberforce, Esq. ably seconded a motion of the Rev. *Legh Richmond* for forming a Ladies' Auxiliary Society to assist the Parent Institution.

Amongst the speakers were *J. Pritt*, *Jos. Rayner*, and *D. Bethune*,

Esqrs.; Mr. *Knill*, Missionary from Travancore; and the Rev. *J. Upton*, *W. H. Black*, *Jos. Hughes*, *J. Bull*, *Marks*, *Smith*, and Dr. *Steinkopff*.

The Ladies' Auxiliary Society being organized, the meeting very properly closed with a liberal subscription; and in the evening, the Rev. *J. A. James* preached an excellent sermon for the Parent Institution at Great Queen-street Chapel.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

The Meeting was held May 13, at Freemasons' Tavern, the *Earl of Gosford* in the Chair.

The speakers were the Rev. P. Roe, J. Carlile, and G. T. Noel; and Lord Viscount *Jocelyn*, W. Wilberforce, and J. Poynder, Esqrs. Many other noblemen and gentlemen were present.

The topics were, the many indications of improvement now discernible in Ireland; the strong desires of the people after knowledge; that in a short period not less than 200,000 children have been brought under instruction; that there is an extensive circulation of pernicious publications; the importance of establishing circulating libraries for the use of the poor; that Ireland pleads with us, as a needy child with its parent; that good policy demands our compliance, Ireland being in time of war "the vulnerable heel of the British Achilles;" that the wealth of Ireland is spent by absentees in England; that the zealous support of this Society will be only a payment in part of a debt which has been too long withheld; and that the character of the Irish is generous and noble, but that we have kept our neighbour, as we would a madman, in the dark, and have bound him lest he should injure us, instead of conciliating his affections and enlightening his mind.

PORT OF LONDON SOCIETY.

The Second Anniversary of this Institution was held May 15, at the City of London Tavern, the Right Honourable Lord *Gambier* in the Chair. Ladies occupied the front seats; gentlemen, the sides. At the lower end were cleanly-dressed seamen; and the lower standing circle consisted of naval officers.

After the Report had been read by *W. Cooke*, Esq. and excellent speeches had been made by Admiral *Spranger*, Admiral Sir *G. Martin*, and Captain Sir *G. Mowatt Keith*, Bart. Prince Leopold having intimated to the Chairman that an engagement which would require his attention would not permit his longer stay, the Noble Admiral informed the Meeting, and concluded an address which was warm with gratitude for the honour conferred, by moving, "That this Meeting receives with unfeigned gratitude, and offers its sincerest acknowledgment to his Royal Highness Prince Leopold of Saxe Coburg, for the distinguished honour conferred upon the Port of London Society by his presence this day, and that he be respectfully assured that his countenance cannot fail to be of the highest importance to the religious and charitable institutions of the country."

This was received, and carried by joyful acclamation. His Royal Highness then, in the most engaging manner, apologized for his being late, owing to the thronged state of the streets by carriages; and for his early departure, by stating, that he had to proceed to the country on some indispensable business. He expressed his good wishes for the success of the Society, and presented twenty guineas in support of its funds. His Royal Highness withdrew, amidst loud expressions of affection, and was attended to his carriage by the Treasurer, Secretaries, and the Committee.

Captain *Fabian*, *Anthony Brown*, Esq. and the Rev. Messrs. *Brown*, *Taylor*, *G. Mardle*, *C. Hyatt*, *W. Williams*, *Rowland Hill*, and *G. Evans*, were among the speakers.

R. H. Marten, Esq. Treasurer to the Society, read a letter from Joseph Butterworth, Esq. M. P. with a donation of ten guineas, and parts of several private letters from seamen to their friends. The Meeting was greatly impressed with the noble conduct of a British crew at Memel, who, after prayer to God, went out *three times* in a fearful tempest, and brought to land in a life-boat, to the astonishment of the Prussians, the whole crews, except one person, of two Prussian and one English ship, who were clinging to the wrecks, whilst the tempest was raging with unabated fury.

HOME MISSIONARY SOCIETY.

First Annual Meeting, City of London Tavern, May 15, Sir Thomas Bell in the Chair. Receipts above 700*l.* Six Missionaries have been admitted, for whom fields of labour are either occupied or designed, in Wilts (bordering on Berks), Sussex, Oxfordshire, Devon, and Cornwall.

LONDON WELSH AUXILIARY BIBLE SOCIETY.

The Annual Meeting of the above Society, was held on Tuesday, May 16, at the Paul's Head, Cateaton Street: Sir Wat. Wm. Wynn, Bart. M. P. the President, in the Chair, supported by several eminent clergymen. The Report of the last year was read by the Secretary, by which it appears, that a considerable number of Bibles and Testaments have been distributed among the poor in Wales, and that further pecuniary aid was only wanting to further the greater circulation of the Scriptures in that part of the kingdom. At the conclusion of the reading of the Report, the Chairman and other gentlemen expatiated at considerable length, and with much ability, on the utility of supporting the Society, after which the meeting adjourned.

CONTINENTAL SOCIETY.

Second Annual Meeting, Freemasons' Tavern, May 16, Sir Thomas Baring, Bart. in the Chair. "The plan of proceeding laid down by the Committee, furnishes the friends of the cause with *prospects of future success.* The constitution of this Society is formed on the most liberal principles, embracing the co-operation of Christians of all denominations, and the labours of native evangelical ministers of every communion. An Auxiliary Society has been lately formed at Frankfort, and another at Berne. It has now connection with Russia, the Netherlands, France, Switzerland, Germany, Italy, and Spain. In those several countries your Committee are aiming to plant the standard of the cross. Where Christ was once named, but is now forgotten; where fields once cultivated, now lie fallow; there are your missionary labourers striving to recover the people to the faith once delivered to the saints—to remove the shadow, that they may restore the substance, and to strengthen the things which remain, that are ready to die, that in the end their works may be found perfect before God."

AFRICAN INSTITUTION.

Freemasons' Tavern, May 17, Fourteenth Anniversary, His Royal Highness the Duke of Gloucester in the Chair. Speakers, Lord Calthorpe, Earl Compton, Wm. Wilberforce, Wm. Evans, — Babington, T. Harrison, Esq. &c. The Report was afflicting. The most vigorous exertions are now making by wicked men to defeat the benevolent designs of the Society, and to perpetuate the Slave Trade. The support, therefore, of this Institution is the duty of every friend of mankind. The names of Admiral Sir George Collier, and of Governor Mac Carthy, deserve to be recorded, as doing all in their power to put a stop to this infamous Trade.

THE Anniversary of the *London Female Penitentiary Society* was held May 8, at Freemasons' Hall, Wm. Wilberforce, Esq. in the Chair (several pleasing letters and accounts were read);—of the *Merchant Seaman's Bible Society*, May 21, the Right Hon. Admiral Viscount Exmouth in the Chair (The East India Company has given 200*l.*);—and of the *Prayer-book and Homily Society*, May 4, at the Crown and Anchor, the Right Honourable Lord Gambier in the Chair.

ANNUAL MEETINGS
OF THE
BAPTIST DENOMINATION
IN LONDON, 1820.

THE twenty-eighth Anniversary of the Baptist Missionary Society, and the Annual Meetings of several other Institutions belonging to the Denomination, have been held in London during the Midsummer week. These meetings were numerously attended, and a spirit of pleasure, of zeal, and of harmony, was abundantly expressed by the ministers and members of our churches both in town and country; and we have no doubt but this spirit will be widely diffused in their different connections, and that thus missionary ardour and Christian affections will be strengthened and extended in the denomination. We proceed to give as good an account of these Meetings as the shortness of the time, and the limits of our work, will admit.

The first of them was the Meeting of the "GENERAL UNION OF MINISTERS AND MESSENGERS," which was held on Tuesday Evening, June 20, at the Meeting-house in Carter-lane. The Rev. Dr. Rippon took the Chair; and, after singing and prayer by the Rev. Dr. Steadman of Bradford, the Secretary read the following short statement in relation to the churches in London.

"The associated Baptist Ministers in London and its vicinity, congratulate their brethren, the ministers, and others, who have again visited the metropolis, on their being permitted to hold together the Seventh Anniversary of the General Union formed in this place in 1812.

"In looking over the list of names subscribed at that time, we perceive traces of the ravages which death is constantly making among the ministers of the churches. Some excellent men, and eminently faithful servants of Christ, who were then present, have since finished their course, and finished it with joy: the respect which has been shown to their memories by the congregations over which they presided, and by the christian world so far as they were known, (and some of them were known as far as the christian world has been extended,) prove that they had been faithful servants of Christ. The bare mention of their names will prove the correctness of this remark, viz. John Evans, late of Abingdon; John Sutcliff of Olney; John Knott of Chatham; Abraham Austin of London; Thomas Silvester of Stains; Mark Wilks of Norwich; and Andrew Fuller of Kettering. 'The fathers, where are they? and the prophets, do they live for ever?' They have entered into rest; they have ceased from their labours; and their works do follow them.—Let us hear the exhortations which their active labours, and their happy and honourable deaths, address to us; 'Be not slothful, but followers of them who through faith and patience inherit the promises.' Consider the end of our conversation; and that Jesus Christ is the same yesterday, and to day, and for ever."

Since this Society was first formed, several events have taken place in reference to the Denomination which seemed to render necessary a revision of the rules adopted in 1813. The removal of the seat of the Baptist Mission from Northamptonshire to London, is one of those circumstances to which several of the first resolutions had a reference. As that Society is now conducted by a central committee in London, the appointment of ministers for preaching the annual Sermons, the procuring of the use

of chapels for those services, &c. &c. naturally devolve upon it, and will now be managed by it. It has been thought, therefore, that a new copy of the rules should be written with those omissions and alterations, for the purpose of reviving the recollection of the fundamental principles avowed by the members of this Society, and the important objects which it was formed to encourage and promote.*

"The state of the churches in the metropolis does not much differ from what it was in former years. During the past year our brother Edward Lewis, who was a member of the church at Manchester, has been ordained over the church at Highgate, instead of brother Mileham who had resigned the office; and brother Richard Davis, late of Plymouth Dock, has been settled over the church in East-lane, Walworth, succeeding Dr. Jenkins who had been removed by death.—An enlargement has been made of the Meeting-house in Eagle-street, by which accommodations have been procured for three hundred more hearers, for 400*l.* That sum, and about 200*l.* more expended upon the old Meeting-house, have been already defrayed by the church and congregation in that place. It has been thought by some of our brethren that an association of the churches in London and its vicinity, whose pastors belong to the Society at the Jamaica Coffee-house, Cornhill, is both desirable and practicable; and it is hoped that such an association will speedily be carried into effect. These churches amount to twenty-five, and are situated at the following places; viz. Carter-lane—Unicorn-yard—Dean-street—Maze-pond—East-lane, Walworth—Lion-street, Do.—Church-street—Battersea—Battersea-fields—Chelsea—Clapham—Hammersmith—Devonshire-square—Prescot-street—Little Ayliffe-street—Bow—Hackney—Mitchell-street—Elim Chapel—Eagle-street—Little Wild-street—Grafton-street—Keppel-street—Burton-street—and Highgate.—Besides these, there are thirteen other Particular Baptist Churches in London or its vicinity, making in all thirty-eight; a number by far too small for the immense city in which we reside, the congregations not having kept pace either in number or in magnitude with the vast increase of the population, especially when the favourable circumstances are considered which the spirit of the times affords for enlarging the place of Zion's tent, and stretching forth the curtains of her habitation.

"Whilst we feel truly thankful that God has been pleased to continue his favour to us as a body, we yet feel sufficient reason to humble ourselves before him that we have done no more to extend the boundaries of Immanuel's empire; and we most affectionately entreat our brethren to unite with us in praying, in the language of the ancient church, '*Return, we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine.*'

"It has been thought that a desirable object would be accomplished by this Society, if it were to encourage the printing and cheap circulation of popular approved tracts written upon the subject of baptism, and the more general subject of nonconformity. In order to set forward and encourage such a design, one of our ministers has engaged to get 10,000 Tracts printed. Dr. Ryland's excellent Tract entitled 'Six Views of Believers' Baptism'* will be first published. It is

* Mr. Ivimey then read the rules, as they were printed in our Magazine for 1813.

The *second* was thus altered:

"That ministers or churches belonging to any of our Associations, or recommended by any three ministers belonging to this body, who shall hereafter be desirous of uniting with this Society; &c." The *fourth* altered the time of meeting to the *Tuesday* evening in every year preceding the Annual Missionary Meetings. The *tenth* and *eleventh* are retained.

* These tracts will be furnished to any of our ministers at the cost price, to promote a wide circulation. It is requested that all letters on this subject may be addressed to the Rev. Wm. Shenston, at the Missionary Rooms, No. 15, Wood-street, who will attend to the order, on

recommended that this should be extensively circulated among the churches, as it is most admirably adapted to promote those pious feelings on the subject of baptism, which ought to be cherished by those who in their baptism were "buried with Christ, and rose to newness of life."

At Dr. Rippon's on Tuesday evening ministers from different parts of the kingdom gave statements of the progress of religion in their respective neighbourhoods. From Dr. Steadman it appeared that the gospel is extending widely among the Baptists in Yorkshire. Mr. Tilly of Portsea gave some pleasing accounts of the success of Sunday-school teaching in that neighbourhood, especially as it appeared in one hundred persons, scholars, and teachers, having joined the Baptist churches there. Many other ministers, whom our limits will not permit us to particularize, encouraged the meeting by their statements. Mr. Garrington of Burnham, Essex, gave a very affecting relation of the danger to which himself, and the Essex Itinerant his companion, had been exposed by the upsetting of the boat in which they were proceeding to the Association, and of the remarkable providential deliverance which they had experienced by a king's boat coming to their assistance, just as they were so fatigued by holding the boat, that they must in a few minutes have perished. The whole meeting was very encouraging, and will probably in future years be considered as one of our most interesting Anniversaries. We are glad that the time of meeting has been altered, as the care of our own churches seems naturally to take precedence even of home or foreign missions.

having the money remitted; which is necessary, in order that the Committee may be enabled to proceed with the design. The paper for the first 10,000 copies has been presented, for the purpose of making the commencement.

At this meeting, a small work of Mr. Chamberlain's, (Missionary in India,) on the "Constitution and Order of a Christian Church, &c." printed last year in India, and reprinted in London by Mr. Holdsworth, St. Paul's Church-yard, was warmly recommended by Mr. Ivimey, as excellently adapted for the use of the younger members of our Churches.

SKETCH OF
DR. RYLAND'S SERMON
AT
Queen-street Chapel, June 21, 1820.

1 Chron. xxix. 5. *And who then is willing to consecrate his service this day unto the Lord?*

THIS passage has an immediate reference, as the context informs us, to the preparation made by David for the building of the temple. Though put off by divine prohibition from executing the plan which he had formed, yet he was not disposed to do nothing because he was not permitted to do all; but he thankfully committed the design of the whole to writing, as assisted by inspiration from God, xxviii. 12, 19. exhorted Solomon to execute it, ver. 9, 10. contributed largely towards the expense himself, xxix. 4. and encouraged his nobles and all his people to do the same, inquiring, *Who is willing to consecrate his service this day unto the Lord?* or, *Who maketh himself generous to fill his hand this day unto Jehovah?* i. e. to dedicate any thing to the service of the temple? and we find accordingly that the people rejoiced, ver. 9. and that David rejoiced with great joy, and owned himself indebted to God for inclining and enabling them to offer so willingly, ver. 13, 14, 16, 17. praying God to keep them in the same mind, ver. 18.

I. The import of the question proposed.

It implies,

1. That it is not every one who is willing to consecrate his service to the Lord. No, verily, multitudes prefer the service of his great enemy. Some serve not the Lord Jesus Christ, but their own lowest appetites, Rom. xvi. 18. and are enslaved to divers lusts and pleasures, Tit. iii. 3. Rom. vi. 12. which is miserable bondage. Whereas the text implies,

2. That the service of God is by no means degrading or ignominious. It does not tend to impoverish and ruin us, but to exalt and ennoble us. If some

have lost *for* him, none ever ~~lost by~~ him. He has amply repaid them, in kind or in kindness. Fleshly lusts have reduced many to beggary. Covetousness and dishonesty have often defeated their own end. But he lives a princely life, who lives upon God, and lays himself out for him. The liberal soul deviseth liberal things, and by liberal things he shall stand, Isa. lviii. 7, 8, 10, 11. He that watereth shall be watered also himself, Prov. xi. 25.

3. That no service is acceptable to God, but what is voluntary and cordial.—His people are a willing people, Ps. cx. 3. They offer themselves as voluntary oblations. The apostles were charmed with the Macedonians when they first gave themselves to the Lord, and then unto them by the will of God, 2 Cor. viii. 5. praying them to accept of their benefactions, ver. 4. so that in the midst of great affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

4. That God will accept the services of those who are willing to devote themselves to him without reserve. He never refused to accept of a sinner, who came unto him in the name of Jesus, willing to return to subjection, as well as to enjoy salvation.—And he condescends to employ those in his service, whom he has reconciled to himself. All are not qualified for the same kind of work; but all may, in one way or other, show their love to him, and lay themselves out for his glory. Whatever their stations or talents, he will not despise their humble endeavours to promote his kingdom. And as to pecuniary assistance, as well as every other kind of service, "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." 2 Cor. viii. 12. ix. 5, 7, &c. So offerings of goat's hair were as acceptable as gold, from every one whose heart stirred him up, and whose spirit made him willing, Exod. xxxv. 21—29. Here the preacher introduced the widow's two mites, and showed that pecuniary contributions were in the power even of servants.

5. That God claims the best services of all his intelligent creatures, and especially of those who have had peculiar advantages to know him.

6. That though God puts it to our choice as Joshua did to Israel, (Josh. xxiv. 15.) or as David did here, or Elijah (1 Kings xviii. 21.) yet it is not so left to our option, as that we can refuse without great guilt. He accepts none but volunteers, but woe be to his enemies; and in vain do we profess to be any better, if we give not God our all.

II. The justice of the claim implied.

1. The infinite worthiness of the Divine character. Were it possible that any intelligent being should exist who had not derived his origin from Jehovah, he would be worthy of his love and service, on account of his glorious excellencies.

2. But certainly, the relations he sustains to us, as being our Former, and we the work of his hands, who derive our existence, and all our powers from him, who live and move in him, owe our all to him, &c. add force to our obligations.

3. The express demand he condescends to make of our services, is an additional motive. "Thou shalt love the Lord thy God with all thy heart, and serve him with all thy strength. Thou shalt worship the Lord thy God, and him only shalt thou serve. Give me thine heart," &c.

4. The numberless benefits which he has bestowed upon us. Whatever we have is his gift. If you possess wealth, he put it into the power of your hand to get it, Deut. viii. 18. He has given others that health, which some of the sick would gladly give all they have to enjoy. Remember that all that a sinner has better than hell is of mercy.

5. If ye know the grace of our Lord Jesus Christ, how unspeakable a gift has been bestowed on you! surely you are not your own, but being bought with a price, are bound to glorify God with your body and your spirit which are God's. 1 Cor. vi. 20.

6. If he has given you his Holy Spirit, how are you indebted to him! Rich in Faith! Every exercise of grace which you are enabled to exert, increases your obligation to the God of all grace. Oh! it is a great favour to be inclined to serve God! See 2 Cor. viii. 1. We inform you of the grace of God, &c.

7. The pleasures and advantages flowing from a thorough consecration to God's service should strengthen his claim. Ps. cxii. 1. "Blessed is the man that feareth the Lord, who delighteth greatly in his commandments."

8. The tendency of our services to glorify God, and to promote his blessed cause in the world. He that offereth praise glorifieth him. But that *alone* would be a cheap way, and therefore would suit a hypocrite: A true Christian will be concerned to honour the Lord with his substance also, and to do good to his fellow-men at the same time.

9. The prospect of enjoying God for ever should enforce his claim. Do we

expect heaven at last? and is it essential to our heaven, that there his servants shall serve him? Oh let us serve him on earth first, and be desirous of abounding more and more in the work of the Lord!

III. The evidence of the disposition required.

If you would willingly consecrate your services to the Lord,

1. It is necessary that you should first bewail your vile departure from him, and return to him in the way that he has appointed. Make a covenant with him by sacrifice, (ver. 21.) for without shedding of blood there is no remission. Plead the atonement: see that you are accepted in the beloved.

2. Surrender your whole selves unto the Lord; body and soul. Esteem it an exalted privilege to be his. Frequently repeat this surrender, and stand to it.—Give him your soul and all its powers; — your understanding, will, affection, conscience, memory, imagination, &c.—Give him your body; your lips, eyes, hands, &c.—Devote to him your labour, time, talents, property, occupation, relations, life, and in a word your all.

3. You must learn from his holy word, in what manner he would have you serve him. Attend to his directions there. Inquire what he would have you to do?

4. Walk humbly with God. Renounce all merit. Think not to make him debtor; but own how much you are indebted to him, ver. 14. You are at best but unprofitable servants; who could not be accepted, but as you do all in the name of the Lord Jesus. Depend on him, therefore, for forgiveness and acceptance, and on the Holy Spirit for continual assistance in every good work.

5. Be willing to consecrate yourselves to his service unreservedly: not wishing to spare one sin, nor to shun one duty; but desiring to know and do the whole of God's will. Like Caleb, follow the Lord fully.

6. Be content to serve him submissively, *i. e.* in what station, way, or measure, he sees best to employ you; if not in one way, yet in another. Be like David, glad to do the smallest work for God. Many would like to perform some kind of service, which would be very creditable in the eyes of the world, but do not like the work which God has allotted them. The widow did not envy the rich the honour of casting in of their abundance, but gave what she had. "Every man shall give as he is able, according to the blessing of thee Lord thy God, which he hath given thee" Deut. xvi. 17.

7. You are bound to engage in God's service immediately, without delay; to-day, not to-morrow; to continue in it constantly, this day, and through life. Consecrate yourselves to it irrevocably.

Well may you say, as it was supposed that a Jewish servant in some cases would, "I love my master, I will not go out free." Exod. xxi. 5.

IMPROVEMENT.

And now, my dear brethren, if we are partakers of the same disposition which David and his people so eminently displayed when they prepared thus liberally for the erection of the temple at Jerusalem, ver. 1—9, shall we not willingly consecrate our service this day unto the Lord? Will no one be disposed to act up to the literal rendering of the passage, "Who maketh himself generous to fill his hand this day unto JEHOVAH?" If God has filled your pocket, your chest, your house, will you scruple filling your hand this day? If you have not a handful to give, give your two mites, and they will be accepted. But if you can fill your hand without injuring your creditors or your family, do so. Show how much zeal you have for God, how much you pity the poor heathen in the east, and the uninstructed slaves in the west. Do not stand considering with how little you can put him off. Freely you have received, freely give. Did not God give you all you possess? and must you not own with David, "All things come of thee, and of thine own have we given thee?" I trust, very many of you have been blessed with all spiritual blessings in Christ Jesus. God gave his only begotten Son for you, compared with which gift all other good things are only what might be expected to come in consequence. The gift of heaven is now not so much a cause for admiration as the gift of Christ. How then will you show your gratitude for that unspeakable gift? He has given you also his Holy Spirit, to make your hearts his temple, in which he resides more gloriously than in any temple made with hands. But must not his residence there expand your hearts with boundless benevolence? If your heart be indeed his temple, will you not wish he may have a larger temple still? Will you not wish the whole earth to be his temple; the whole earth to be filled with his glory? It is said of the Husband of the church, "The God of the whole earth shall he be called." But this spiritual

temple cannot be erected without money. The heathen cannot be instructed and converted without Missionaries and Bibles; and Missionaries cannot be sent out and supported, nor Translators be employed, and Bibles printed and dispersed, without money.

If you will not learn generosity of King David, learn it of the most degraded idolaters. It may, indeed, require an apology if I barely allude to some instances of their folly and extravagance. Brother Ward has assured us that about twenty-five years ago Eeshwara chundru, the Raja of Nudeeya, spent 100,000 rupees on the marriage of two monkeys, in honour of Hunooman (I. 251.) and the neighbourhood has been infested with that mischievous species of animals ever since. In the same vol. (165), he estimates that 72,000 rupees, or 9000*l.* are annually spent at one place in Bengal, on the worship of the infernal Kalee. In the City of Calcutta alone it is supposed that half a million of money is expended annually, on a moderate calculation, at the festival of Doorga (109). Shall the Hindoos be thus zealous and liberal in the service of idols, whose appearance is horrible to the sight, and whose moral character, as described by their own worshippers, is diabolical; and shall not we be zealous and liberal in our efforts to spread the knowledge of the only true God, and Jesus Christ whom he hath sent, and to turn these infatuated idolaters from their base objects of worship, that they may serve the only living and true God, and wait for his Son from heaven, whom he raised from the dead, even Jesus, who saveth us from the wrath to come?

Many of the natives of the east you perceive are rich, and if they are at length brought to embrace the Gospel, they may not only in time support their own ministers, and spread the Gospel in the regions beyond them, but in one way or other repay the kindness of British Christians: not to say, that were they generally converted to Christianity, they would be much more likely in some measure to adopt our customs, and so far more readily purchase our manufactures, as well as be much more strongly attached to our government.

In the West Indies, nothing would have such a tendency to make the poor slaves contented with their lot, and faithful to their masters, as their being made acquainted with the Gospel, and finding that God had rendered their removal from their native land in Africa, and their loss of personal liberty, subservient to their enjoying the glorious liberty of the children of God.

Though our expenses in Jamaica have been great, especially in consequence of the sickness and death of several valuable Missionaries, yet if those that survive could be supported for a while, and have larger places of worship to accommodate greater numbers who long to hear the word of life, the people of colour would soon support their teachers, and take this heavy burden off our hands. —Could we have found a prudent zealous man to send to that island above twenty years ago, there is no part of the world where we should have been likely to reap so large an harvest. And now our prospects would be very encouraging, both at Kingston and Spanish Town, were not our faithful Missionaries exposed to suffocation, disease, and death, by the crowds which seek admission into the place of worship, while at the first-named station the meeting-house will only hold half the communicants at once.

We have been solicited to send a Missionary to another part of the Island to aid and succeed our aged brother Moses Baker, to whose labours and fidelity the Moravian brethren lately bore testimony in their Periodical Accounts; and an offer has been made of considerable aid for his support: but we are obliged to hesitate respecting our ability to incur this additional expense; and should Moses Baker, whose wool has long turned grey on his head, be removed, his numerous converts will be left like sheep without a shepherd.

We have several very promising missionary students; but without increasing exertions and assistance, we shall not be able to send them forth, as we have now bills already accepted far exceeding all we have in hand, and expect other demands soon to be made.

I therefore once more ask, Can you think of the liberality of David and his people on the occasion to which our text primarily refers, and not feel a holy emulation excited to show your gratitude for the superior advantages of the Gospel dispensation, and your earnest desire for that spiritual temple to be completed, the top-stone of which shall be brought forth with shoutings of Grace, Grace, unto it? David prepared for the temple, though he did not expect to see the foundation laid; and if you do not expect to see the top-stone laid, this is no reason why you should not do all in your power to further the progress of a building so magnificent and glorious.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

JUNE 21, at Freemasons' Hall, Benjamin Shaw, Esq. in the Chair.

The Rev. John Edwards, Secretary, read the Report, which contains a pleasing and interesting account of the successful operations of the Society in the encouragement of the preaching of the Gospel—in distributing the Scriptures and Religious Tracts—and in the establishment of Prayer Meetings and Sunday Schools in England, Scotland, and the adjacent islands. We particularly noticed the labours of Mr. Thatcher at Greenford, Middlesex; Mr. Pulsford of Great Torrington; Mr. James of Nevin; Mr. Tilly, near Portsea; Mr. Heafford (the friend of Amos Norroway: See this Mag. p. 269); Mr. Shakespear of Southam; Mr. Jones of Wolston; Mr. Jarvis of St. Helier's; and Mr. Jeffery of the Scilly Islands. This Society has now four Missionaries who are wholly devoted to the work of preaching the Gospel, and who are chiefly dependent on it for their support; besides upwards of fifty stated ministers, and occasional preachers who are supported by other means, but whose itinerant labours in distant villages could not be continued, were it not for the aid afforded by this Society in reimbursing their travelling expenses. These labourers have been enabled to continue the exercises of public worship, more or less frequently, in nearly three hundred stations, connected with which are about seventy Sunday Schools.

Resolved, 1. That the Report now read be received, adopted, and circulated, under the direction of the Committee.—2. That this Meeting most cordially approve of the proceedings of the Treasurer, Secretary, and Committee during the last year; and that the Rev. John Edwards be the Secretary, and the following gentlemen the Committee for the ensuing year, with power to add to their number; Rev. Messrs. R. Davis, T. Hutchings, G. Pritchard, Messrs. Beatson, Bligh, Brown, Cozens, Charles Cadby, Dawson, Dry, George, Heath, Humphrey, Hanson, Johnson, Napier, Nichols, Rabbeth, Rist, Roots, Salter, Thompson, Williams, and Wilson;—and that Messrs. Beatson, Freme, and Hanson, be continued the auditors, and Mr. Norton the Collector, for the ensuing year.—3. That this meeting are deeply sensible of their obligations to the kindness of John Broadley Wilson, Esq. for acting as Treasurer during the last year; and whilst they sincerely regret that he is under the necessity of resigning, that regret is greatly alleviated by their being permitted to nominate Benjamin Shaw, Esq. as his successor, and that he be elected Treasurer for the year ensuing.—4. That whilst this meeting receive with peculiar satisfaction the report of exertions, by the formation of Auxiliary Societies, and by the donation of books, tracts, &c. to increase the funds and to co-operate with the Parent Society, they cannot but regret that their means are still so inadequate; and whilst they pledged themselves to renew their exertions, they would earnestly entreat the ministers of the gospel in town and country, to employ a larger portion of their talents and influence for the extension of the operations of this society.—5. That this meeting are deeply affected by the consideration that the claims of our own country have been so long neglected, and that the Saviour's command and example have been so little regarded; and that they are convinced that the liberal spirit of the times, the progress of education, and the attempts to propagate infidelity, render it more than ever the indispensable duty of Christians to send the heralds of salvation to every destitute part of our own country.—6. That this meeting are very sensible of the obligation under which they lie to Benjamin Shaw, Esq. for his kindness in agreeing to preside on the present occasion; and feel confident that they cannot express their obligation in a way more congenial with his sentiments, or more consistent with their own, than by rendering all the thanks and ascribing all the thanks unto him *whose they are and whom they serve.*

The resolutions were moved and seconded by W. R. Gurney, Esq. and the Rev. J. Steadman, D. D. W. Newman, D. D. John Birt, F. A. Cox, J. Hefferd (Chalgrove), James Hinton, T. Hutchings, J. Ivimey, J. Jeffery (Scilly), and James Upton.

Donations and Subscriptions are received by Benj. Shaw, Esq. *Treasurer*, at the Banking-house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. John Edwards, *Secretary*, 21, Thornhaugh-street; and by any minister, or member of the committee.—Reports, and other suitable papers to assist in forming auxiliary societies, may be had on application to the Secretary.—All subscribers of *one guinea* annually are eligible for election on the committee, and entitled to vote at all public meetings of the Society; and any person making a donation of *ten guineas* at

one time, is entitled to the same privileges for life.

The Meeting exceeded those of former years in point of interest. Nearly £80 were collected, including donations and subscriptions.

Letter from the Rev. William Ward *of Serampore, Bengal, to a Friend in Edinburgh, dated 10th of May, 1820, referred to in the Report which was read at Great Queen-street Chapel by the Rev.* John Dyer, *the Secretary.*

MY DEAR FRIEND,

You ask me respecting our Translations, wishing to know something of their origin, the way in which they are prepared, and the state to which they have advanced. I suppose, though you do not allege this, that you are induced to make these inquiries in consequence of a very ungenerous and incorrect statement which has recently appeared in this country.*

To this statement, it cannot be supposed that I should attach any importance, or that it can excite any feelings except those of pity for the writer, and his reported informant; but it has led me into a review of circumstances, familiar to my eye, as the gratifying objects of my daily observation for many years, which may prove interesting to you and the other friends in Britain, who have so long and so liberally aided these undertakings.

It is a remarkable fact, that Hindoost'han will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that where the affinity is so great between two neighbouring dialects, a separate version of the scriptures should be necessary; and yet so it is; and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved upon him, is not more remarkable than cheering to the minds of those who can perceive the shadow of the Divine hand moving along with the astonishing operations of our own times.

At the period of his embarking, and before he left London, in a conversation with him near the Monument, he developed to the Writer some of his desires respecting translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did

* The statement to which Mr. Ward here refers, appeared in the *Christian Remembrancer* for the present month, signed "A Constant Reader," who says, "It happened to me lately to meet a learned and sensible gentleman, (not a Church of England man,) with whom I had much conversation on the progress of religion in the East. The knowledge of this gentleman was not the hear-say report of one who had been at a distance from the scene of action, but the result of much inquiry on the spot, and of some years experience." The statement then contains the following paragraph, professing to be a description of the way in which the translations at Serampore are got up:—

"A pundit who can translate the English language in matters of commerce into the Hindoostannee tongue is chosen for an interpreter of the English New Testament into Hindoostannee. Some five or six, or any number of persons of different dialects, but each of them knowing the Hindoostannee tongue, are brought into a room for the purpose of translating the scriptures from the Hindoostannee tongue, as interpreted word for word by the pundit from the voice of an English reader. Thus supposing them to be all arranged round the pundit, the English reader begins with the first chapter of St. Matthew. The—Book—of—the—generation—&c. &c. The pundit gives the word in Hindoostannee, and each of the copyists translates the Hindoostannee word into what he thinks that word to mean in his own dialect. Of course, one mouth will serve to produce as many copies of the Gospel of St. Matthew as there are persons of different dialects to take the verbatim translation of the pundit."

"Sometimes the English word will admit of no correspondent term in the Hindoostannee, and sometimes the only term that can resemble the English, has a directly opposite, and perhaps offensive sense in the Hindoostannee. Of this circumstance my friend gave me an illustrious proof. The English version of Matthew vii. 1. is, 'Judge not, that ye be not judged.' In the Hindoostannee version of the English, the words literally are, 'Do no justice, that justice be not done to you.'"

not expect to accomplish much more than the Bengalee version; and had he been able to finish this work only, he would have been to twelve millions of people a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way with the Sungskrit till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis. The Sungskrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced. Having provided in this manner the Sungskrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him, and to which it is of importance now to allude.

In consequence of some misapprehension respecting our characters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of Missionary exertions in India, on the arrival of Dr. Marshman, myself, and others in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results; all hopes of forming a Missionary settlement near the above village were at an end, and nothing now remained but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy, that mercy which has refreshed us during the last twenty years. Had the seat of the Mission not been thus removed, the Professorship in the College—the English Schools—and the Printing Press, as means of large pecuniary help, would not have been obtained. Thus that which appeared to threaten the extinction of our Mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the Professorship in the College of Fort-William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new College; and the senior Sungskrit Pundit in the College, who attended Dr. Carey constantly in the discharge of his college duties, informed him from time to time of the arrival of some learned native, now from Benares, then from Cashmere, then from the Punjab; and thus in succession, from the different provinces of India, who were of course introduced to Dr. Carey. The Doctor here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognize the hand, which thus brought him help from afar.

In that spirit of faith which has distinguished his Missionary life, he engaged these learned men as fast as they were brought, and put the Sungskrit Bible, as the original from which they were to translate, into the hands of each. Each pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the Divine Word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarized to the work of translation, by having read the proofs of the Sungskrit and Bengalee with the Doctor; and then from day to day he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as *they* could bring it to the original Sungskrit. The third proof was then carried to Dr. Carey by the translator himself, and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes fewer; and after this the sheet was ordered to press. This has been the constant and only process in these translations from the beginning. How ungenerous then, how unchristian the statement to which I have alluded in the commencement of this letter! every syllable of which is as destitute of truth as the Arabian Nights; and so is the allusion to the rendering of the first verse of the seventh of Matthew, "Judge not, that ye be not judged," if the informant intended to apply it to the Hindee version printed at Serampore; but he says the Hindoost'hanee. I have not the Hindee version near me; but I recollect the Bengalee; and the Hindee, I am persuaded, is an exact copy of it. The Bengalee version is—"Bichar koreo na, tube bichareet huba na." Let any one

consult Dr. Gilchrist or Foster, and I doubt not he will find, that both these gentlemen have placed opposite the word "bichar," the English word "to judge."

As a further proof of the accuracy of these translations, it may be observed, that the Sungskrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the Missionaries raised up in India, who are scattered all over Bengal and Hindoost'han, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. Whatever others may be, therefore, *we* cannot be ignorant respecting the general accuracy of these versions; and, though we are perfectly aware that they will be improved in every new version, as all the *European* versions have been, yet, if honest and candid, we court the severest scrutiny; as a proof of which, we have invited criticism by a public advertisement circulated throughout India.

It should be further considered, that in languages, the construction, idiom, and genius of which, are so diametrically opposite to those of Europe, no European can be a first and correct translator without the constant presence of a learned native, for the purpose of reference, and particular examination into idiom and construction. He may improve renderings, and secure the sense of the Greek and Hebrew; but the nerve and the elegance of the version must be *native*.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the Native Translator, it must be recollected that these are dialects of the Sungskrit, a language into which he has already translated the whole Bible, as well as the Ramayun, which will make six or seven quarto volumes; that he has published a Sungskrit grammar, containing more than 1000 quarto pages; that there is a similarity so striking between some of these dialects, that nothing renders separate versions necessary but the confined nature of education among the numerous inhabitants of these districts; and that of some of these dialects Dr. Carey has written grammars, their first grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Telingu, the Kurnata, &c.*

It now remains only that I should give you an idea of the state of PROGRESS in which these translations were when I left Serampore. At that time there had been translated, printed, and published—

The whole of the Old and New Testaments in the Sungskrit, the Bengalee, the Mahratta, the Hindee, and the Ooriyu languages.

The New Testament in the Kunkun, the Pushtoo, the Telinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese considerable progress has also been made in printing the Old Testament.

Several other versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing-office, mostly employed on new versions or new editions of the scriptures.

Ah! my dear friend, how do I wish that you could have been present when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present, when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the Sacred Writings each into his own tongue; present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these translators of the Holy Scriptures, one by one, from Affganistan, from Guzurat, from Cashmere, from Télinga, from Nepal, from Assam, from China, &c. &c. &c.!

But we have a still higher gratification in these translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnupore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce heathenism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the writer cast: one of them is now employed in the Court of Justice, under the Dutch government at Chinsurah; and the other is one of our best Hindoo poets, the greater part of the Hymns in our Bengalee hymn-book being his composition. He has also written an able defence of Christianity, which has been printed,

* In justice to Mr. Ward, the language of Dr. Carey published in this country more than ten years ago should be quoted —"Whatever helps are used," says the Dr. "I commit my *judgment* to none of them. Mr. Marshman does the same with the Chinese, and all that he engages in: and so does Mr. Ward:" and again, "Whatever assistance is derived from learned natives, not a single word, nor a single mode of construction, is allowed to pass without full examination."

contrasting the heathen tenets in which he was educated with the glorious doctrines of the Gospel.

The Bengalee Scriptures have also begun to diffuse a very great portion of divine knowledge around the capital of India; they have become a sacred light in the families, and to the feet, of many benighted heathens; they have supported some in a state of sickness, and enabled others to meet their last change with holy resignation, yea, with sacred triumph. Such have been the effects of the Serampore translations where they have been most read.

But not only have the *Translations* been attacked: the following quotation is given in the last Monthly Magazine, from one of Dr. Bryce's Sermons, by which it appears, that he wishes to insinuate that no *conversions* deserving of the name have been made in India. The Rev. James Bryce, in a sermon preached in Calcutta, March, 1818, said, "Zeal the most active and disinterested, and diligence the most assiduous, have not been spared by the Christian Missionary in his pious attempts to convert the natives of India. But, alas! it may be doubted, if at this day he boasts a single proselyte to his creed over whom he is warranted to rejoice," &c.

This gentleman did not know, but, living only fourteen miles from Serampore, he might have known, had he wished for the information, that the persons connected with the Serampore Mission have baptized between six and seven hundred Hindoo Pagans and Mahometans; that there is a Christian church of 130 Aracanese, in and round Chittagong, speaking the Burman language, and reading that part of the Burman New Testament which is already published, who have been converted to the Christian faith; that in Jessore there is another church of converted Hindoos and Mahometans, consisting of nearly 100 members; that at Cutwa, another church, amounting to about the same number of Hindoo and Mahometan converts, exists; that at Dinajepore, a similar church exists, of more than a hundred members; and that, at Serampore and Calcutta, there are nearly 200 Christian Hindoos and Mahometan converts; in short, that, in Hindoost'han and Bengal, this Mission has nearly twenty churches of Christian natives. Is there not one individual, then, in all these, over whom the Christian Missionary is warranted to rejoice?

A converted Hindoo of the writer cast, PITAMBUR-SING, died some years ago, who preached the Christian faith. He even defended it ably by his pen, and expired quoting the words of the Bible as the foundation of that composure and confidence which were most conspicuous in his Christian death. He frequently observed, that he had obtained "the *peace* which Paul wished, in the introduction to his Epistles:"—are we not then "warranted to rejoice over the memory of such a convert?"

KRISHNOO-PRISAD, the first Bramhun who was baptized in Bengal, died also a few years ago. He was most exemplary in his life, sought to bring his wealthy relations to the faith, and died full of hope, leaving behind him a name embalmed in the memory of all his brethren.

Some time after him died FUTICK, a Hindoo, who carried the Gospel, in the face of the most threatening danger, to his native village. The villagers seized him, and stopping up his eyes, ears, nostrils, and mouth, with mud, drove him from their village. This convert, when he came to die, called around him his brethren, and begged them to sing a hymn. While they were singing, his soul departed, borne as it were to its eternal rest, on the chorus of this hymn; "Eternal salvation through the death of Christ."

RUGHOO, another converted Hindoo, was visited by myself in his last moments. This poor man had been swung with hooks thrust through the flesh of his back at six different times. I counted this number of scars which the hooks had left. As long as this native was able to speak plainly, he expressed his firm hope in the death of Christ, and at last, just as he was leaving the world, fixing his eyes on me, and laying his hand on his heart, he said, (speaking of the Lord Jesus Christ,) "*He is here—He is here—I feel that he is here.*"

KRISHNOO, the first Indian convert, has stood the test of twenty years, and still adorns his Christian profession. A young man, GORACHUND, was seized by his relations, who were about to carry him from Serampore by force. He appealed to the Danish magistrate, who put it to his choice, and before this magistrate; and in the presence of his heathen mother, he declared he would be a Christian;—he is now a Christian teacher. RAMMOHUN, a converted Bramhun of the highest cast, and who, when a heathen, set fire to the pile in which his living mother was consumed to ashes, has been the means of the conversion of several persons, and he is now such a persuasive preacher of the Gospel, that I have seen his congregation drenched in tears. Nay, what is more, when I was leaving Serampore, there were then waiting for baptism five persons, who had been converted

by the ministry of another Hindoo preacher, Serug-Ram. Over such converts as these, are we not warranted to rejoice? Would to God that we had more such, and that Dr. Bryce might have many such, to be "his joy and crown of rejoicing in the day of the Lord Jesus."

I am, &c.

BAPTIST IRISH SOCIETY.

The sixth Annual Meeting of this Society was held on Friday, June 23, at the City of London Tavern, Bishopsgate-street.

The Rev. Dr. Ryland of Bristol opened the Meeting with prayer.

The Secretary read the following letter from Mr. Butterworth.

"Bedford Square, June 21, 1820.

"Rev. and dear Sir,

"It was my full intention to have the pleasure of being present at the breakfast Meeting of the Baptist Irish Society on the 23d current; but it has pleased God to visit me with a heavy domestic affliction, which will entirely preclude my attendance at any public meeting for the present.

"I have lately had occasion to open a correspondence with several parts of the interior of Ireland in order to obtain information of the state of that country, and by letters received from various respectable persons I am more than ever convinced of the importance and necessity of affording every encouragement to the moral culture of that hitherto neglected people. Whilst we are engaged in sending Missionaries to the heathen world, we ought not to neglect the heathenized Christians at home who have such strong claims on our regard.

"I hope your Society prospers, and I much regret that my mind is not in a state to render it any public service at present.

"I am, Rev. and dear Sir, your faithful and affectionate Friend and Servant,

J. Butterworth."

To the Rev. J. Ivimey.

Mr. Burls being called to the chair, introduced the business of the Meeting, as follows:

Ladies and Gentlemen,

In taking the station to which you have done me the honour to call me, I regret with you, and I am sure no person can deplore more than I do, the painful occurrence which has occasioned the absence of our excellent friend Mr. Butterworth, who has usually filled the chair at these meetings, and always with great credit to himself, and benefit to the Institution. I feel my incapacity to take the place of a man of such superior qualifications. On this account I very much wished to prevail on our worthy Secretary to look out for some other person to preside on this occasion. I said on this account, as I can assure you it was not from any backwardness to serve the Society, being fully convinced that Ireland had been too long neglected. I rejoice that not only the denomination of Christians to which I have the honour to belong, but that Christians of various denominations, have at length become sensible of the importance and necessity of every possible exertion being made for the Instruction of the rising generation in Ireland, and for the spread of evangelical truth among our fellow-subjects there. I sincerely wish and fervently pray that the divine blessing may succeed the efforts of all these various Institutions. But I will detain you no longer, Ladies and Gentlemen, from the business on which we are met together; namely, to hear the report of the Sixth Anniversary of the Baptist Irish Society, and to attend to the other business usual on these occasions. Our good friend the Secretary will now be pleased to read the Report.

The Report was as encouraging as that of any former period. We can only give a few extracts.

"The Committee proceed to report, that a pleasing circumstance has occurred during the last year, which so entirely accords with the desires they have always felt not to enter upon other men's "line of things made ready to their hand,"

that they wish it to be recorded in the annals of the society. They allude to the establishment of *ten new schools in the western county of Clare*, where schools were greatly needed, and where no kindred society had opened any day-schools for the gratuitous instruction of its destitute population, either in the Irish or English languages. The Committee felt the resposibility they were incurring, by making such an addition to the permanent expenses of the Society; but when they considered the handsome and friendly proposal of the Rev. Sir John Read, a magistrate of rank, of great respectability and extensive influence, to visit and inspect the schools, they concluded that the measure would not only be approved, but applauded, as it extended the blessing of scriptural education in districts where it was most imperiously required. The sentiments and spirit of the esteemed and worthy Baronet alluded to, who has recently attended a meeting of the Committee, and the prospect of usefulness from these schools, will appear by the following extract of a letter from Sir John, dated 'Scariff, April 19, 1820. 'I feel extraordinary pleasure in testifying my heart-felt satisfaction at the state of the schools, and sincerely do I hope God, of his infinite mercy, will bestow success on our endeavours, and those of the blessed institution, which has been and is so instrumental in setting forward such works of usefulness. I feel myself to be totally incapable sufficiently to expatiate on this blessedness.'

"The Committee have also established four Schools in the county of Cork, in Bandan and its vicinity, where they were greatly needed. On account of many discouraging circumstances these schools have not been so flourishing as some others. Mr. Keen, who has occasionally inspected them since he has been at Cork, says; 'The inspection of the Society's schools is a new work with me: this may account for the surprise I felt at the smallness of the school rooms. But when I considered that in one of these, forty-five children (*poor* indeed, but from the appearance of every countenance *happy*,) were learning to read that blessed book which is able to make them wise unto salvation, through faith in Jesus Christ; and all this good doing in a room about six or eight feet long, and as many wide. I felt compelled to acknowledge, that I never saw so much good doing within such narrow limits. Who can tell, but on a future day, it will be said of *this* and *that* renewed and converted soul, '*it was born there?*'

"The number of schools in Connaught is sixty. The Committee knowing that this province is better supplied with the means of instruction than any other, have been less anxious to increase the number of schools in it, concluding it would be better to cultivate to the full extent of their means the county of Clare, where the schools are so very respectably patronized, and where also so extensive a field is presented for the Society's most zealous exertions.

"In order to give a general view of the labours and success of the Society, the Committee introduce an extract of a letter from the Rev. John West of Dublin, dated May 26. 'We have at this time *ninety-three* schools held on week days; besides Sunday-schools, and evening schools for adults. There are *twenty-two* Irish Readers, *seven* of whom devote their whole time to reading the Scriptures in the cabins of the peasantry. There are also *seven* Itinerant English Preachers. The annual expenses are upwards of 2000*l*.'

"From the commencement of the Society's operations till the present time, at least *twenty thousand* children have received instruction in our schools; and there are some pleasing instances of conversion among those who have been scholars, and many of the adults also through reading of the Scriptures appear to be converted from the ways of sin to the love and practice of holiness. A strong desire is expressed by multitudes to hear the gospel proclaimed; even that salvation which the Scriptures declare to be by grace without the works of the law."

Female Contributions.

	£	s.	d.
From a female Friend to the cause of the schools in Ireland	7	0	0
For a School in Ireland from the Rev. F. A. Cox's meeting, Hackney, per Mrs. Hobson	8	0	0
Langham Ladies' Association	7	7	4
The Alie-street Auxiliary Society, per the Rev. Mr. Shenstone for a School in Ireland	16	0	0
Chatham Ladies' Society, by Mrs. Booth	8	4	2
For the North End Crayford School, per Mrs. Smith	8	0	0
Auxiliary Society Bristol, per Mrs. Phillips	17	0	0
Ladies' Association of Westerham and Breasted, Kent	8	0	0
Ladies' Auxiliary Society, at Hammersmith, for the Schools and the Scriptures, by Miss Salter	20	13	5
The produce of some Paper Castles, by do.	8	0	0
The Ladies' Missionary Society, Seven Oaks, for a School in Ireland, per Mr. Comfort	10	0	0
Ladies' Auxiliary Society, Lion street, Walworth	30	0	0
Female Baptist Irish Society, in London	130	12	0

After the Report had been read by the Secretary, the Rev. J. Birt rose and said, "I have felt much pleasure in hearing the Report, and I wish I could comment upon it with such a voice as that with which the Secretary has read it. I am not at all surprised to see so numerous and so respectable an assembly on this occasion; for if we are not interested in the welfare of Ireland, what can interest us? Where is there a country under heaven that has such claims upon us? and how much has it been, since its connexion with England, the victim of that connexion! It has been treated rather as a conquered country, or a nation of slaves, existing only for the commercial benefit of this country; and there has been a sentiment very generally entertained, that every thing taken from Ireland has been an addition to England. But I trust another course of policy is about to be pursued. There is a disposition to listen to those claims which have been too long disregarded; and it cannot but be gratifying to every Christian mind to reflect on the manner in which it is attempted to be done, by the Societies which are imparting to them those blessings which English Christians themselves were too long disposed to monopolize. And we cannot but compare the conduct of Christians in this respect to that of the Jews, who received so reluctantly every promise of blessing to the Gentiles. But other days have arrived; other scenes are rising to our view; much good has been done; and we have a pledge in what we have seen and heard, that God will do much more. The Report began with a kind of apology, as if to prepare us for some thrice-told tale, or some uninteresting detail of circumstances; but if the Secretary can favour us every year with such a Report, he may cut off that part of it, and present it with no apology at all.

"Living as I do at so great a distance from the metropolis, I cannot be much acquainted with the state of it; yet the sound of opposition has reached my ears. But I am happy to find that this Society has answered objections in every form. It is impossible not to be struck with the feelings which gave birth to these objections, and the manner in which they have been worded to escape that conviction which the answer contains. Sometimes they tell you what you should have done. If they find you do this, they will the next moment convert it into an objection against you. So it was with the British and Foreign Bible Society. It was said to them, 'Though for the moment you publish the Bible without note or comment, you will soon be publishing it with your notes and comments upon it.' But when year after year had passed on, and no note or comment had appeared, then some of these very same objectors said, 'You ought to publish the Scriptures with notes or comments attached. How is it possible for people to understand them unless you do so?' And if you attend to these objectors, they will not only check the course of your proceedings, but they will spoil and ruin the whole. This sort of objection re-

minds me of a story which may not be new to many of you; that soon after the death of a late eminent statesman, some persons said it was entirely the fault of his physician;—he had given him too much Digitalis. This was a serious charge; and the physician to exculpate himself, brought those who had been acquainted with all the circumstances, who all proved that he had never given him it at all. The objector was not thus silenced. He shifted his ground, and said, 'There was your error; you ought to have given him Digitalis, and that would have saved his life!' You must therefore leave these objectors to themselves, and do as I trust you will do,—live them all down; like the sun in the fable, which, when the winds came against it, continued to shine on.

"There is one feature in this Society, which cannot but recommend itself to every unprejudiced mind; I mean that of instructing the Irish in their own language: and to teach the inhabitants of any country their own language is the best method of teaching them any other. Dr. Johnson, I remember, either in his tour in the Highlands, or some other work, makes an observation to this effect; that if the children were taught the Gaelic language in their schools, by whatever books they might learn it, above all the Scriptures, such a taste for reading would be excited, that they would be induced to learn the English language in order to possess the stores of knowledge which are contained in English literature. There was nothing of the kind in existence at that time; but since then a Society has been formed on this principle, which has proved the justice of this observation. And this Society has found, and will find increasingly, that if children are brought up to read the Scriptures in their native language, such a taste for reading will be excited, that they will readily learn the English language to read English books: and a very great good will thus be obtained. It would be unbecoming in me to detain you; I shall therefore merely congratulate you on the very flattering state of the Society, not indeed of its funds, but the success of its labours. The tree thus planted, though it has been assailed by some storms, has taken root, displayed its form, extended its branches, and not a leaf nor blossom has been lost; but it is diffusing its fragrance, and bringing forth its fruits, which will render it more and more gratifying and beneficial to that country, and promote the glory of God. I beg leave to move, "that this Meeting, feeling greatly encouraged by the success that has attended the operations of the Society, which they trust may be considered as a testimony of the divine blessing on its labours, does highly approve of the printing of the Report, and recommends its extensive distribution."

The Rev. Mr. *Wilkinson*. — "I merely rise to second the motion."

The motion was then put by the Chairman, and carried unanimously.

The Rev. *J. Dyer*.—"Mr. Chairman, the Society of which we have heard such an interesting account this morning, excites me to come forward at whatever expense to my feelings, and I am persuaded I have the hearts of all this assembly, and of all those who on so many annual occasions have gratified themselves by attending these meetings. Our friend Mr. Birt alluded to the introduction of the Report, in which it was stated that a considerable degree of monotony must attend the operations of the Society, and therefore much that is surprising in its history cannot be expected. Now, Sir, it really occurred to me that that monotony was one of the recommendations of the Report: this same monotony is what we expect to hear from one Anniversary to another—this is what we hope and wish, that there may be a monotony of active benevolence from one year to another in the operations of this Society: employed as it is in establishing schools, in teaching the native Irish, in preaching the gospel, and in all those labours which tend to promote the conversion of sinners to God their Saviour.

"This motion, Sir, refers to one

of these points, namely, Schools lately established in the county of Clare; and I suppose this has been seized upon as the subject of a motion, as being one of considerable importance. It afforded me great pleasure to hear that there are not less than seven or eight thousand children now receiving instruction, and that since the commencement of this Society, not less than twenty thousand have experienced this blessing by your means. Now, Sir, it pleases me to plead the cause of those who are incapable of pleading for themselves, and to say a word for those who are in a great measure unacquainted at present with the blessing conferred upon them; for in educating them, you are providing for those who shall be the active inhabitants of that part of our world, when we shall be gathered to our fathers: there is something pleasing in pre-occupying that heart which, naturally depraved, is capable of an awful progress in vice and immorality, and it is always so when suitable instruction is withheld. We have heard, that in a very extensive district, there is here and there rising an obscure cabin, in which a little company of children assemble to read the Holy Scriptures, and to commit parts of them to memory; and these instances are pleasing proofs that the children of the Irish are capable of great exertion and improvement: the instance of the little girl, who had committed so large a portion of the New Testament to memory is a striking proof of this fact.

"In a large assembly lately, the Anniversary of the British and Foreign Bible Society, a testimony was borne by a highly respectable nobleman from Ireland, to the benefits conferred on his country by the publication of the New Testament in the original language of that country. I should not have adverted to this fact; but I believe it was this Society that first conceived the design of conveying instruction to the Irish by teaching in their schools their vernacular language, without the intervention of the English, and in that language giving them the Holy Scriptures; which we know in every country makes the most effectual progress to the heart."

After reading the motion, Mr. *Dyer* proceeded:

"I am sure, Mr. Chairman, it must be the very earnest desire of this assembly that the period may soon arrive, when the funds shall increase to such an extent, that the Schools may be increased, not in one district alone, but in every district to which the efforts of this Society may be directed.

"We have heard much to-day of the spread of those principles which are opposed to the happiness of the world, and the best hopes of man. It is well known there has of late been a considerable degree of zeal to propagate sentiments of infidel tendency; nor can we wonder at this:—this is nothing more than the word of God leads us to expect. The adversary against whom our attempts are directed is ever active and vigilant, and we must expect to be attacked in a similar way, in such exertions as these, in the service of HIM whom we call our Master. This should banish from our minds every feeling of despondency. Whatever our hands find to do, let us do it with all our might; and whether the immediate object of our attention be preaching the gospel in distant lands, or promoting the extension of scriptural knowledge in Ireland, or operations nearer our own homes, and in which we have a more immediate relation, we shall go on and prosper in the cause of God, and the interests of humanity. I conclude by moving,

"That this Meeting is well satisfied with the establishment of the new Schools in the county of Clare, especially on account of that county having been destitute of Free-schools for teaching either the English or Irish languages, and because of the respectable patronage under which they are placed; and recommends that as soon as the funds of the Society will admit, the number of Schools in this district be increased."

The Rev. Dr. *Newman*.—"I beg leave to congratulate you, Sir, and this assembly, that we are assembled, under the blessing of Divine Provi-

dence, in circumstances so highly encouraging. We have, as the Jews had, 'light and joy and gladness in our dwellings!' We cannot but be reminded of that prophecy, 'The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold.'

"I fully concur, Sir, in the observation just made, that there cannot be a stronger claim on our attention than that which Ireland presents. A very strong case has been made out;—a very strong case to show that we are under the deepest obligations to make every possible exertion to promote the welfare of that very interesting country. We are, Sir, as you well know, deeply in debt. It is true that Ireland has been treated, for years past, more like a conquered than a sister country; but I trust the period is now fast approaching when it will be conquered in a much better sense, by the triumphs of the gospel of the Saviour. We have been connected with Ireland six hundred years, and what have we done for it?—We must labour, by a diligent use of those means which Providence places in our power, to redeem the time, and endeavour to compensate for past neglects.

"With regard to the motion I have to second, there is, I am sure, but one feeling in this assembly, with respect to the propriety of spreading the gospel, distributing the scriptures, establishing schools, and circulating tracts subordinate to God's own book. With respect to these lawful means, this Society is not slack; and what we have heard in the Report this morning, must deeply affect every heart with gratitude—that since the commencement of this Institution, not seven years since, almost twenty thousand children have been instructed, and some of them have given good evidence that they have not received it in vain. We have here a motive that addresses itself to our patriotic feelings. If we love our country; if we love our king, (which we know is a divine command;) we shall do all we can for the welfare of that country; for what glory is it for a king to reign over a blind people?—to reign over an enslaved people?—To promote this cause, then, will be to honour our king, and to promote our own everlasting glory, as it will be to our everlasting shame if we do not do all in our power to promote this interesting object! There is nothing can be done without a free circulation of the scriptures; but how shall the flocks drink unless the stone be rolled away from the well's mouth? If the children are taught to read Irish, they will read it. 'Let them then,' as King Henry the Eighth said, 'in God's name have the scriptures in a language which they can understand!' It becomes us too always to remember, that 'one generation passeth away, and another cometh;' the persons for whom we are concerned this morning are, like ourselves, dying;—but there is another race rising up—a most interesting race indeed; for whom you are making provision. O that it may be successful beyond all your wishes! If they are thus taught in early life, we have the best authority to hope they will not be taught in vain.

"As I was coming to town one morning in the coach, the coachman drove very fast; much too fast for me, but I could not stop him. When I got down, I told him I thought he had used too much severity to his horses by the exercise of his whip; but he turned upon me, and said, 'O, I have not hurt them a bit; and having given them now a good whipping in the morning, they will go the better all day.' I suppose this is the meaning you have in recommending Schools in the counties of Ireland; you are thinking if these children are well disciplined in early life; (and life is but a day,) they will go well all the day. It is of infinite importance we should remember the encouragements we have to imitate our Divine Master, and to use those means which he has appointed, and the use of which he intrusts to us.

"I congratulate you, Sir, that we are attended by so many females. Our Secretary said, when mentioning their exertions in the cause of the Society just now, that it was a *little mortifying* to be exceeded by females. If he had spoken correctly,

I think he would have said *highly gratifying*. The history of the church, the history of the four Evangelists, will show that females have always been eminent for Christian zeal.—Our Saviour said of one good *woman*, and I believe there is no one will say that it was ever said of any *man*, 'She hath done what she could!' This was the Saviour's observation; and a few such words from him are of the highest importance, and afford us decisive proof who those are that stand highest in his estimation. I will not detain you longer, but most cordially second the Motion.

The Rev. *W. Winterbotham.*—"The motion I have to read is,

"That from a retrospect of the past year, when such unprecedented attempts have been made to spread the principles of infidelity, and to prevent the reading of the scriptures, this Meeting cannot but recognize a Divine hand in the very successful labours of the Irish readers, and considers this means of imparting scriptural knowledge as remarkably adapted to remove the prejudices, and to destroy the superstition, which still unhappily prevail in many parts of Ireland."

(To be concluded in our next.)

Miscellaneous.

RECENT DEATH.

Died at Reading, on the 14th ult. the Rev. Joseph Phillips, lately a Missionary in Java. Mr. Ivimey of Eagle-street, Mr. Phillips's late Pastor, preached a Funeral Sermon at Eagle-street, on Lord's-day, June 24, 1820; and the Rev. Wm. Winterbotham is expected to preach at Reading on the same occasion, on the *first Lord's-day* in July.

ARRIVAL IN ENGLAND.

Mrs. Marshman, who has been so useful in the Mission at Serampore, has lately arrived in England, with three of her children, on account of ill health.

YORKSHIRE AND LANCASHIRE.

The Annual Meeting of the Yorkshire and Lancashire Assistant Baptist Missionary Society will be held at Liverpool, on the 11th, 12th, and 13th of July. The Rev. W. Ward from Serampore, and several other Ministers from various places, are expected to attend.

ASSOCIATION.

HANTS AND WILTS.

The next Association of the churches of Hants and Wilts in aid of the Baptist Mission, will be held at Downton, July 26. Messrs. Millard and Saffery are to preach. Mr. Russell is to preach on the preceding evening. The last Association was held at Lockerly, April 5. Mr. Clare preached (Phil. iii. 10.) and Mr. Saffery (Psa. cxiii. 2.) Devotional parts by Messrs. Franks, Russell, Bulgin, and George.

LITERARY INTELLIGENCE.

Just Published.

The Perpetuity of Baptism. A Sermon at Little Wild-street. With an Appendix concerning the eating of blood. By William Newman, D. D.

A small Treatise on Church Government, by the Rev. John Chamberlain; with a recommendatory Preface by the Rev. Joseph Ivimey. Reprinted, first in India, now in England, 2s. Holdsworth.

Mother's Journal, by Miss Jane Taylor; Second Edition. 3s. 6d.

History of Intolerance. By T. Clarke. 8vo. 10s. 6d.

In the Press.

Some Account of William Lee, who was executed at Salisbury. By the Rev. John Saffery.

Mr. Gough of Westbury Leigh, is reprinting (by subscription) a valuable little posthumous work, selected from the manuscripts of the Rev. Augustus Toplady, A. B. formerly Vicar of Broad Hembury, Devon. First published about twenty years ago, and now rarely to be met with, entitled, "Devotional Retirement recommended and enforced," with Meditations and Remarks. The work will be ready for delivery in a few days.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

In order to communicate as early as possible to our numerous friends throughout the country, a portion of that gratification which has been so largely experienced by those who attended our Annual Meetings, we shall employ the present Number in giving such an account of those connected with the Mission, as the time will admit.

According to notices which appeared in our last Number, the public services connected with the Annual Meeting of our Mission, were commenced by a sermon at Great Queen-street Chapel by Dr. Ryland, on Wednesday morning, June 21. At the hour appointed for beginning the service, the chapel was well filled by a very respectable congregation. After singing, the Rev. Thomas Blundell of Northampton read the 61st and 62d chapters of Isaiah, and engaged in prayer; after which the venerable senior Secretary of the Society made a very serious and affectionate appeal to the audience, from 1 Chron. xxix. 5. *Who then is willing to consecrate his service this day unto the Lord?* This appeal was enforced in an affectionate and lively address from Dr. Rippon: the Rev. Joseph Ivimey concluded in prayer.

In the evening, a very large congregation assembled at Sion Chapel, Whitechapel, where the Rev. William Giles of Chatham read the 72d Psalm, and prayed. An interesting discourse was then delivered by the Rev. John Mack of Clipstone, founded on Acts xiii. 47: *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* From this passage he deduced two general observations: *first*, That Christianity imparts a light which dispels the moral darkness in which the world is involved; and *secondly*, That this light will ultimately be diffused through the whole world. Under the former head, he remarked that Christianity reveals the character of the supreme Being, and enjoins the way in which he is to be worshipped—acquaints us with our spiritual condition of guilt and danger, and the mode of deliverance—exhibits a perfect system of moral precepts, together with the most powerful motives to enforce them—and unfolds the certain prospect of a future and eternal state of retribution. The ultimate diffusion of this sacred light was argued from the universal adaptation of Christianity, as a religion calculated for the whole earth—the success which attended the preaching of the apostles—and the clear and positive predictions of scripture. The Rev. John Saffery followed, by impressively urging the claims of the Society; and the Rev. Richard Davis of Walworth, closed in prayer.

At eight, on Thursday morning, a Prayer Meeting was held at Eagle-street Meeting, which has lately been considerably enlarged. Messrs. Shenstone of London, Tyso of Wallingford, and Saffery of Salisbury, led the devotions of the assembly, and offered up many fervent petitions on behalf of the Mission; and a very judicious address was delivered by the Rev. Dr. Steadman of Bradford, in which he reminded his auditors that the principles on which the Mission was originally founded were—to promote the eternal salvation of the heathen—and to depend alone on the influences of the Spirit of God to render our attempts ef-

fectual. On each of these particulars he enlarged with much feeling, and adverted with great satisfaction to the admonitions which Mr. Ward had delivered on this subject at the last general meeting.

Soon after the Prayer Meeting had closed, the friends of the Society met again in Queen-street chapel, where a commodious platform had been erected, to hear the Report, and transact the usual annual business of the Society. Prayer was offered by the Rev. Thomas Griffin of London; after which, Joseph Gutteridge, Esq. having been called to the chair, addressed the meeting, briefly stating the objects for which they were assembled, and concluded by calling on the junior Secretary to read the Report.

The Report was read accordingly by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connexion with the Society. Our limits will not allow either of abridgment or extracts, but we hope the Report itself will soon be published and circulated among the subscribers.

The first Resolution was moved by the Rev. *James Hinton* of Oxford, who spoke as follows:

"I rise for the purpose of moving that the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, through the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations.

"I feel deeply, Sir, the respect of my dear Christian brethren, in placing me, as an early friend of this Society, in the situation which I now hold; but seeing around me so large a number of those who are more able than myself to address you, I shall not take up much of your time on this occasion.

"The motion I have read contains two parts: first, That the Report has in it what demands our approbation; and, secondly, That it presents before us a scene that should excite our gratitude to God, the fountain of all good. My task therefore is easy; to prove these positions requires no labour. I may be permitted, however, just to state the reason why I think that this Report should be received and printed. If I mistake not, it will be obvious that it has been drawn up with great modesty and simplicity. It acknowledges our dependence on God, the author of all good—breathes the spirit of Christian candour—and yet that holy zeal without which all our exertions must be attended with little or no success; and if that spirit of holy zeal in the Saviour's cause, which breathes in that Report, be breathed into our hearts, it will aid us in the work in which we are now engaged, and we shall retire from this place better Christians, and be for the future better able to fill those stations in which we may be placed in society. I am gratified at the moderation and simplicity of the Report, because we have heard such Reports and such assemblies charged with ostentation; and because moderation and deep humility become every Society, as well as every individual. 'When Ephraim spake trembling, he exalted himself in Israel.' Hitherto we have scarcely made any impression on the great mass of darkness which hovers over the heathen world. Let us remember too, that we stand in the presence of him whom our crimes led to the cross; and, if we were now before the statue of a friend whom we had been the means of leading into danger and death, we should walk round that statue with deep humility, and go softly all the days of our lives. We all had a share in bringing to the cross the dear Redeemer, and we should be humble and modest in all we do for the glory of his holy name. The Valley of Humiliation is a pleasant valley; its fruits are sweet—its flowers are fragrant—its scenery is delightful—its streams are pure—and my dear Christian friends who hear me, will wish to inhabit this fruitful spot, till our great Master shall come and call us to a spot where it will be impossible that a thought of pride shall ever enter.

"Let us aim to cultivate a spirit of dependence upon God; for when we are weak, then are we strong. We have no merit in what we do, but we should have incurred infinite guilt if we had not done it.

"When we first began, we were indeed very humble and very dependent; but, when success has been given us, we are apt to forget that we are humble, needy, dependent creatures; and that we cannot take another step without Divine assistance.

"It was the honour of John the Baptist to be the pioneer for the Saviour;—has this Society been the pioneer for others—and particularly so in the work of translating the scriptures. Instead of employing themselves in bringing into our Society thousands and thousands, they have been contented to make a plain road to all others; and I hope it will ever retain that honour, and gladly be the pioneer for all that shall go forth, and lose its own name if it might promote the general cause; and if I might choose a place

where I might breathe awhile, I would seek an eminence in the midst of them, where I could see them all, and watch the progress of them all, and pray for them all, and rejoice to see, that in all the wide field the boundaries are so low, that they can see over them all; and the day I trust will soon come, when down shall fall all these divisions, and when there shall be but one Lord, and his name one.

"The late lamented Secretary of this Institution was so afraid of ostentation that he was afraid of the Report being printed — he was afraid of having speeches made on these occasions;—but if he were here, he would not, I am persuaded, oppose the Report we have heard, and the speeches we shall hear to-day. It is information—it is introducing and collecting before us all the exertions which Christianity is making, and setting them before our hearts; and therefore I am a friend to this Meeting, and I am glad to see this first Annual Meeting of this Society in the Metropolis, and I trust the Society will receive that support which will aid its cause, and promote its prosperity.

"When this Society began, twenty-eight years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these twenty-eight years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, 'At each step let higher wonder rise,' while we praise the God who gave this Society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our elder Secretary—on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this Society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God that he gave them at that time such a spirit of grace and supplication, when they wrestled all night like Jacob, and said, 'I will not let thee go except thou bless me;' and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first Missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his hand! Our two first Missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his master's work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New Testament in the Bengallee was completed and sent to England, and presented by some respectable friends to our late beloved and pious Monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word, has been translated? Should we not be grateful on this account—heathens will reproach us—the very stones would cry out—for how often do these heathens now read in this book, Salvation and honour and glory and power be to him that sitteth on the throne, and to the Lamb, for ever and ever.

"Allow me, Sir, for a moment, to say a word on that period, when an attempt at persecution took place—when the excellent Fuller wrote apology after apology in this cause.

"We all recollect the excellent pamphlet of Lord Teignmouth on this subject, and I believe never did we more heartily pray, 'Thou hast brought us into trouble; Lord, revive us again.'

"It was but a few days before the death of a lamented senator, who was assassinated at the door of the House of Commons, in a letter written by him thus nobly expressed himself, 'That his Majesty's government, being about to set trade and commerce free, would think it their duty not to leave the word of God and religion bound;' and we may be certain that those now in power will ever lend their aid to plans that will give to all his Majesty's subjects those privileges which we enjoy at home."

Mr. Hinton proceeded to observe that the Society was called to exercise *a holy submission to mysterious providences*, in which he referred particularly to the death of Mr. Phillips, who expired at Reading on the 14th instant, to whose character he paid an affectionate tribute of respect; and having remarked that *despondency* and *presumption* were the great evils against which we had to contend, concluded as follows:

"On the whole, let us watch the operations of his hands, and not restrain our exertions. The motto with which I set out in life was, 'The liberal soul deviseth liberal things, and by liberal things shall he stand;' and I would re-

commend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will never suffer long to be empty. In the words of the apostle, I close this long address, 'Brethren, be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know your labour shall not be in vain in the Lord.'"

Benjamin Shaw, Esq. read a letter which he had just received from Mr. Wilberforce, expressing his deep regret that public business detained him from the meeting, and his cordial regard for the Society; and then added:

"The motion I am called to second, calls upon us to look back to the first formation of this Society; to view its subsequent progress, and then to say, 'Not unto us, O Lord, not unto us, but to thy Name give glory.' My respected friend has so ably detailed the difficulties and obstacles which opposed its formation and progress, that he has scarcely left me any topic to touch upon; but I rejoice that he has done so, because he has told it you in a much better manner than I could have done. Still I may say, if ever there was a Society that called upon the individuals by whom it is composed, for praise to God, and acknowledgment of his mercies, this is that Society."

After remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, Mr. Shaw proceeded:

"When the respected founder of this Institution was sitting, a humble shoemaker, in his stall, may I not ask, would it then have been thought by any person that this individual was to be the professor of Shanscrit to the East India Company;—to be the soul of this Mission;—to be the means of translating the Holy Scriptures into thirty-six languages, and of employing twenty-three English Missionaries, and double that number of native teachers and preachers?

"We cannot take up the New Testament without noticing how much that book has been elucidated from our acquaintance with Eastern manners and customs. It was from the East the first testimony was borne to the Godhead of our Saviour, when the wise men of the East came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of the sea, and that nation which sends its ambassadors in vessels of bulrushes, brings you the gospel which that Saviour preached.

"There is one subject in the Report which presses deeply on every one who has the interest of this Society at heart. It never has been the practice of this Society to fund any part of its annual receipts; they have been expended as soon as they have been received, and sometimes sooner; and this is the case at the present moment. The Committee have felt no apprehension at making themselves responsible for it, because they knew the fund they had to depend upon was the kindness of the Christian public, who are ever ready to distribute the waters of that river, 'the streams whereof make glad the city of God.'

"It has been stated by our excellent Chairman, that we fight under different banners, but form part of one large army. We desire the success of the whole army, but we should look a little more closely to the regiment of which we form a part. We are desirous that our denomination should fulfil the expectations which have been excited; and though every person ought to exert himself to the utmost of his power, let us recollect that we are not called to contests beyond our power. Each of us may possess talents of different kinds: one may be occupied with his head—another with his hands—another with his purse—it is from combined efforts that success must be expected. I wish I could have occupied your time better, but you will show your Christian charity, take the will for the deed, and allow me to second the motion."

The *Rev. G. Burder*, (Secretary of the London Missionary Society,) then moved the second Resolution, "That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with this Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world;" and said,

"To promote union is an object dear to my heart, and on that account I am glad to appear in this assembly. When our great and gracious Master was about to leave his disciples in this evil world, he offered up a most affectionate prayer for them, one petition of which was,

'that they may be one'—with this powerful plea to it, 'that the world may know that thou hast sent me.' This was urged on the first set of Missionaries whom he commissioned to go into all the world, and preach his gospel to every creature. Was it necessary to offer for them such a petition, to pray for their unity, and is it not still more necessary for Missionaries at present? Are we not more likely to want that affection which they felt, and which obliged the world to say, 'see how these Christians love each other?' This prayer was answered, no doubt, in an eminent degree; for, immediately after, we are told that the multitude of the disciples were of one heart, and one mind. We agree to lament the numerous divisions which have since taken place in the Christian church: but surely we should labour to promote union as much as possible in the present world: and do we not see a very pleasing approximation to this union at our Missionary meetings? Every year exhibits specimens of this union, and an addition will, I trust, be made to them this day.

"When we contemplate the state of the heathen world, how very small are those differences which subsist between us, and how glad should we all be to send to any heathens in any part of the world that light of knowledge which we feel in our religious assemblies!

"The various Societies of this kind are by no means rivals; they are workers together with God. I rejoice to say, and many of you know, that both at home and abroad the greatest cordiality subsists. Among ourselves at home, the leading persons of these several Societies, who reside in London, occasionally meet, and confer in the most friendly manner on the great interests of religion, and the best means of promoting Missions to the heathen. It is just so abroad. Had I been prepared, I could have given a long list of pleasing instances of this. At Batavia, one of our Missionaries was received in the most friendly manner into the house of Mr. Robinson; and at Bombay, another into the house of Mr. Horner, a Wesleyan Missionary. These are but specimens of many similar ones that might be mentioned. Thus, I hope, the time is advancing, when God's name shall be one in all the world; and if men of the most savage dispositions, like the wolves, shall then lie down with the lambs, surely even now the lambs may lie down together."

Divie Bethune, Esq. of New York.

"Mr. Chairman, I entered this place this morning merely with the view of receiving instruction and light from the communications of this Society, without the smallest expectation of being brought forward to your notice. I should however feel ashamed to refuse to offer a tribute of benevolence to this eldest sister of the family of Missions, for to us in the western world you are not unknown. We have long venerated the labours of a Carey, have been edified by the writings of a Fuller, have melted at the death bed of a Pearce, and trembled when we heard of the conflagration at Serampore.

"In this society I must of course be a stranger, but in the city where I reside there are Baptists who would tell you I am no stranger to them. I have been associated with them many a year, I hope in the promotion of the knowledge of the Saviour; and I have had Baptist communion with you in all your triumphs and joys, and with many of your Baptist brethren who are not unworthy of you. Would to God many of my young friends there had been here to-day; they would have rejoiced and you would love them.

"I consider the various Societies in this great cause, but as so many battalions of one army going to war against the Prince of Darkness, under the Captain of Salvation; and though here mists and clouds arise, and seem to gather thick around us, yet, blessed be God, there remaineth a rest for the people of God, where all these distinctions shall be forgotten, and all these mists and clouds shall be done away; where there shall be but one family and one communion; and where the redeemed shall approach the kingdom of their Lord, it will not be inquired whether they came there under a Carey or a Marsden; a Vanderkemp or a Schwartz.

"May every succeeding anniversary of this Society be more and more abundant! May those who are here assembled this day receive a portion of that peace which passeth all understanding, preparing them for more abundant usefulness; and as they depart hence, may they remember, with pecuniary support, this valuable Society; remembering that he who said, 'Give, and it shall be given unto you,' is Lord of heaven and earth—remembering too what the Prophet said, 'The Lord shall give you much more than this;' and I am fully persuaded that he who caused the barrel of meal, and cruse of oil to last, in order to supply the widow's wants, will not suffer this Society to fail. I beg to second the motion."

The third Resolution, expressive of thanks to the Officers and Committee,

was proposed by the Rev. *Jabez Bunting*, one of the Secretaries to the Wesleyan Missionary Society, who stated that one of his colleagues was prevented being present by indisposition, and then said,

"I am very glad to have an opportunity of coming before you, were it only to thank you for the kind assistance and services of several of the Baptist denomination at our Missionary meetings in London, and different parts of the country. I consider it a happy circumstance that persons are brought into contact on such occasions, which are most eminently calculated to promote some of the kindest and best feelings of which our renewed nature is capable.

"We cannot take a correct view of the Gospel until we view it in a Missionary light. In the contracted sphere of our private interests it has beauty and glory, but in order to see its full effect of beauty and glory we must view it in connection with every people and nation and tribe and tongue; then only does it assume that character which properly belongs to it as the glorious gospel of the grace of God. There is a danger of forgetting that we are Christians, and that as Christians we are bound to care for Christianity in all its length and breadth and height, and the tendency of such meetings and societies as these is to guard us against this danger.

"I fully concur with Mr. Burder respecting the utility and importance of Christian union. It has been said, that though we cannot break down the walls which separate us, yet these walls are lowered and we have ventured to look over them and shake hands: but not only so; by the mercy of God we have broken gates and entrances in several parts of the wall, and we can pay visits to each other's territories, and encourage the hands of each other's workmen, and surely now these gates are providentially opened none of us will feel reluctant to pay such visits, and to promote the cause of piety and benevolence. A former speaker alluded to different regiments, and said that, as Baptists, you were bound particularly to look to your own regiment. I will add, it becomes us who are not of this denomination to look to our own regiment, but at the same time to look with a kind and watchful eye to yours, and feel an interest in your concerns; and if at any time and through any circumstances you cannot raise funds enough for your purposes, we are bound then, while we care for our own regiment, to care for you, and to raise contributions for your cause, if you will do us the favour to accept of them. We owe much to this Society, and so do others. The great field of modern Missionary exertions is Continental India, and this Society was the first to visit that country by the way of America, and send forth those illustrious characters into it whose names will live and be remembered with honour when the names of their infidel calumniators, whether in parliament or out of it, will be forgotten. What excuse can we offer if we should not now engage in this work? And may I not say, if, with fewer facilities than you now have, you attempted this work at first, how criminal will you be if you neglect the claims which the whole Christian world, and India in particular, has upon you. Surely you will not turn cowards now in a work so dear to you, and dear to piety at large!

This motion was seconded by *Henry Waymouth*, Esq. who expressed the satisfaction he had felt in hearing the report, and his admiration of the disinterested conduct of the Missionaries in becoming voluntary exiles from their native land for the sake of communicating the gospel.

In acknowledging this vote, the Treasurer, *Wm. Burls*, Esq. made a general statement of the accounts of the Society, from which it appeared that although, at the last annual meeting, there was a balance in hand of about £7000, this had been soon exhausted by large demands from India, and that, at the present time, bills had been accepted for more than 3000*l.* to meet which there were not more than 1135*l.* in hand. "Still," said Mr. B. "when I recollect that Christian liberality repaired the loss occasioned by the fire at Serampore in about *seven weeks* I will not be discouraged. This Society was one of the first to enter the field of labour, and I trust it will not be the first to leave it. It is the cause of God; he has smiled upon it, and I trust he will continue so to do, and that you will render us your assistance, that so your prayers and alms, like those of Cornelius, may ascend together before God.

The Rev. Dr. *Ryland* observed, with much feeling, that the cause of this Society had been dear to his heart from the very commencement, and that he was willing to do all in his power for its interests, though now he must expect that his strength and capacity to serve it would rapidly decline. He bore testimony to the zeal and ability with which the Committee had attended to the business of the Mission, and expressed his earnest hope that the Christian public would still

render the Society their liberal assistance.

The Rev. *F. A. Cox* acknowledged the vote of thanks on the part of the Committee, and took occasion to introduce an eloquent eulogy on Mr. Fuller, the late revered Secretary of the Society.

The Rev. Dr. *Steadman* moved the fourth resolution, recommending the Committee to take immediate measures for increasing the number of Auxiliary Societies. He observed that the Society was now called to the exercise of faith on account of the state of its funds, but felt assured that this would not check their ardour, or constrain them to give up either of the objects in which they were engaged. The cause was the cause of God—a cause so dear to the Saviour that he had shed his heart's blood in its support—and he would not believe that it would be suffered to languish for want of "corruptible things, such as silver and gold."

The Rev. *James Hoby* would have contented himself with reading the motion which he was requested to second, but was induced, by many considerations of private attachment, to say a few words. He had breathed a kind of Missionary atmosphere from his friend and tutor (Dr. Ryland), as well as from several of those Missionaries who were now labouring in the east, with whom he should have felt happy to spend his whole life. He referred to the great benefits conferred on the inhabitants of India by the system of education now introducing among them, but remarked that still a higher and spiritual influence was wanted to give effect to these means, and concluded by recommending the language of the Psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

As the time was now far advanced, it appeared necessary to shorten the business of the meeting, and therefore the *two* next Resolutions were moved by the *Rev. Wm. Winterbotham* of Horsley—the first of which contained an affectionate recommendation of solemn, united, fervent prayer for an effusion of the Holy Spirit—and the second, an expression of thanks to the Christian friends of other denominations who had so kindly granted the use of their commodious Chapels on this occasion.

In seconding these Resolutions the Rev. *John Birt* of Manchester observed, "I cannot but notice the very great harmony, not only of this Meeting, but of all the religious denominations who have assembled for the purposes of piety and benevolence:—a harmony not nominal, but real;—a harmony, not in profession, but in action. We cannot but hail this as a happy pledge of success. Seasons of harmony in the Church have ever been the seasons of the largest and greatest success; whilst in seasons in which the Church was employed, as it were, in tearing out its own bowels, where was the success with which it was attended? We therefore hail this harmony as a token that God has great things to do in the Christian world: his servants may labour under many infirmities, but they are in a greater or less degree turning souls to God; and whatever society of Christians may assemble in this place, there is one text of Scripture will apply to them all, 'The Lord hath done great things for us, whereof we are glad.'"

The Rev. *John Saffery* of Salisbury moved "That the next General Meeting of the Society should be held in London, on Thursday, June 21, 1821." He expressed the delight he had experienced in the proceedings of the day; especially in the resolution avowed by the Treasurer not to despair, and in the generous pledge of assistance from our esteemed Wesleyan friends.

This Resolution was seconded in a few words by the Rev. *James Upton*, who, at the same time handed the Treasurer a donation of seven pounds, which he had received on behalf of the Society.

In moving thanks to the Chairman, the Rev. *Joseph Ivimey* introduced some affecting particulars respecting the last days of Mr. Joseph Phillips, who died at Reading on the 14th instant, and whose progress he had watched, from the period in which he began to inquire, What shall I do to be saved? till he closed his eyes in death. "I saw this young man just approaching the gates of death," said Mr. Ivimey, "and knowing that he had contracted the disease in Java, my thoughts returned a little upon myself for urging him to go. I reminded him that when he first offered himself to this service, I had set before him the perils he would have to encounter. He replied, 'I do not regret my engagements, I can assure you, and if I were well enough, I should be glad to set out for Java this very night. I have been taught a great deal since I lay on this bed. I have seen such an adaptation in the gospel to the miseries of a ruined world, that I could wish it to be preached to every creature.' He added, 'I can most sincerely rejoice in the success of every denomination of Christians who labour in this work;' and when he found that he could live no longer, he expressed his earnest hope that the Society would very soon find some person to take his

place, and fill that station which he was to have occupied. Let us bless God that he lived and died a Christian. He died as a Christian and a Missionary ought to die."

Joseph Gutteridge, Esq. would detain the meeting but a very few moments; it was, however, his duty to acknowledge the respectful manner in which his poor services had been noticed; and no endeavours on his part should ever be wanting to promote the object of the Society. This was a kind of jubilee day; for it was on the 22d of *June*, 1813, precisely seven years ago, that the great battle was fought in the British Senate, when our enemies expected to triumph and to drive Christianity from the plains of India.

The whole assembly then united in singing "Praise God from whom all blessings flow," and the meeting was dissolved.

Account of Contributions received by the Treasurer of the Baptist Missionary Society, at the Annual Meetings, June 20, 21, and 22, 1820.

				L.	s.	d.
FOR THE MISSION.						
Colchester, Auxiliary Society, by Mr. Patmore				11	10	6
Ashford, Collection				3	12	0
Woolwich, Auxiliary Society				19	17	1
Stradbrook, Suffolk, Baptist Church and Congregation				5	0	0
Part of a Collection at Rev. James Upton's				6	0	0
A Friend, by Ditto				1	0	0
Sunday School, Bethel Chapel				2	8	9
Dorman's-land, Surry, Baptist Church, by Mr. Chapman				20	0	0
Sevenoaks, Collection, by Rev. W. Ward				35	2	3
Westerham and Brasted, Ladies' Association				6	14	0
Amersham, Auxiliary Society, by Rev. Mr. Cooper				10	4	0
Finchley, Friends at, by Rev. W. Thomas, Highgate				1	1	0
Reading, Penny-a-Week Auxiliary Society				2	10	0
Northampton, Sundry Contributions, by Rev. T. Blundell				2	8	6
Horham, a few Friends at				1	0	0
Norwich, Friends at, by Rev. George Gibbs				18	13	6
William Manfield, Esq. Denmark Hill, Donation				10	10	0
William Nash, Esq. by Mr. Bailey, Windsor, Ditto				5	0	0
Benjamin Shaw, Esq. by the Treasurer, Ditto				25	0	0
Collection at Great Queen-street Chapel, June 21	136	3	10			
Sion Chapel	106	9	10			
Eagle-street Prayer Meeting	9	6	6			
Queen-street Annual Meeting	83	7	0			
				335	7	0
Mr. W. Parnell, Annual Subscription				1	1	0
Rev. W. Lewis, late of Chenies				1	1	0
Rev. W. Harris, Wallingford				1	0	0
Mr. John Darby, Wilby, Suffolk				1	1	0
Mr. Hague, Tottenham				1	1	0
Mr. John Sims, Owthorpe, near Clipstone				2	2	0
Mr. W. Birt, Church court, Clement's-lane				1	1	0
Rev. Jabez Bunting, Donation				1	1	0
Mr. John Ashlin, Ditto				2	0	0
Q in the Corner, Ditto				0	5	0
TRANSLATIONS.						
Benjamin Shaw, Esq. Donation				25	0	0
Mr. Hutton Ditto				1	0	0
Q in the Corner, Ditto				0	5	0
SCHOOLS.						
Benjamin Shaw, Esq. Donation				25	0	0
Henry Waymouth, Esq. Ditto				10	0	0
Rev. Reynold Hogg, Keysoe, Ditto				2	2	0
Q in the Corner, Ditto				0	5	0

Besides a Donation of £300. received for the support of a Native Missionary, with several small Donations for the College at Serampore.

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